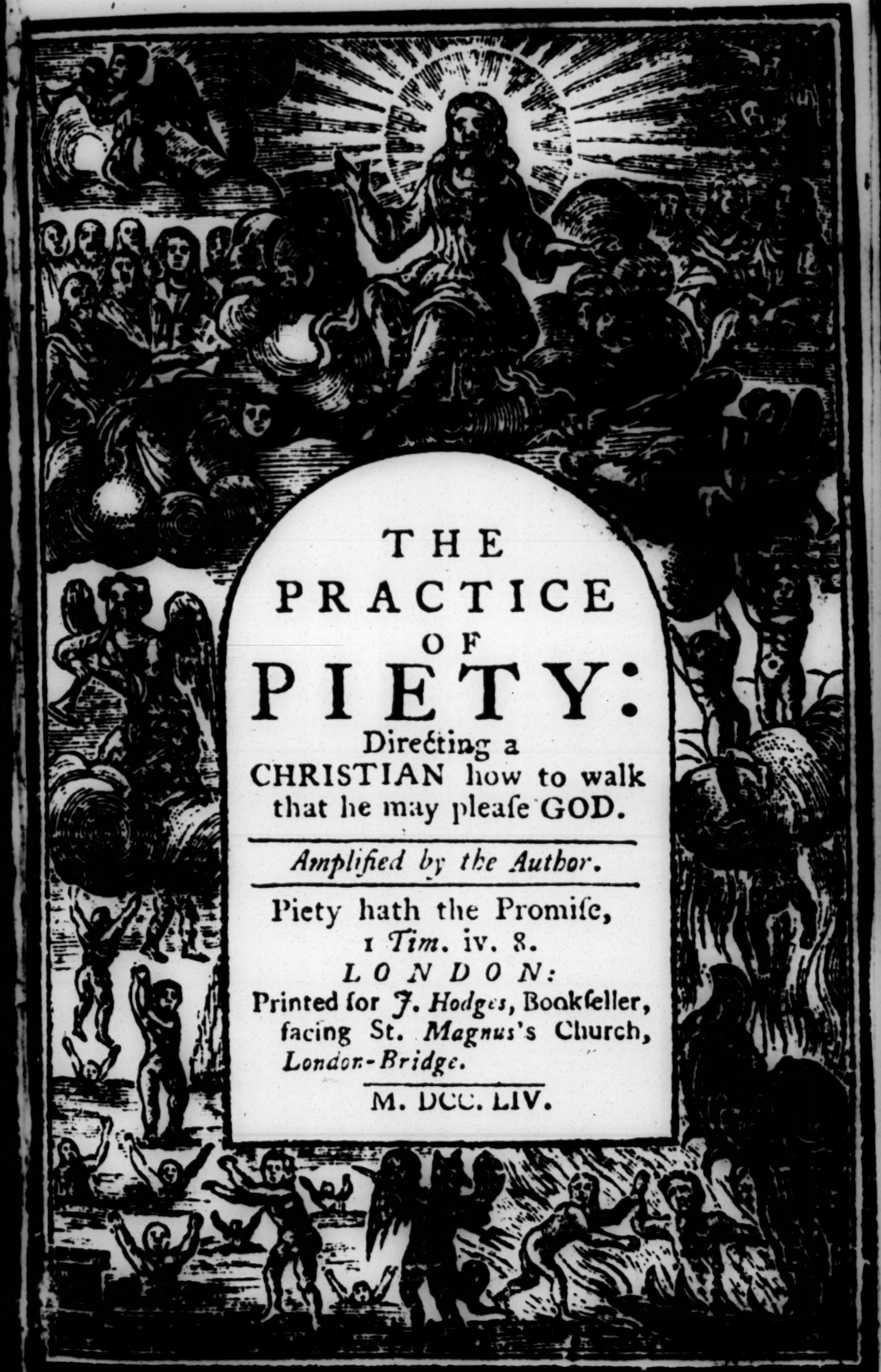

THE PRACTICE OF PIETY:

Directing a CHRISTIAN how to walk that he may pleaſe GOD.

Amplified by the Author.

Piety hath the Promiſe,
1 *Tim.* iv. 8.

LONDON:
Printed for *J. Hodges*, Bookſeller,
facing St. *Magnus*'s Church,
London-Bridge.

M. DCC. LIV.

British Museum. called the eleventh edition. Mr.

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5
JUL.
1929
OF SCOTLAND

"THE PRACTICE OF PIETY."—The bibliography of this little book is a desideratum. I think the first edition has been often inquired for, but not yet heard of. We frequently see the work noticed with commendation by old writers; and numerous as are the recorded impressions, I doubt not they greatly exceeded the number stated. As one of the so-called people's books of an orthodox character, we do not hear much of *The Practise of Pietie* after 1734, when it seems to have run its race, and been quietly put to rest in a goodly octavo, designated the fifty-ninth edition, although the next in my collection would render that doubtful, for it purports to be the seventieth edition, 12mo., Edin., Ruddiman, 1761. The high episcopal tone of the work certainly would be no recommendation to it in the North, and yet we shall see that it did get an early footing there.

That the book was printed in London at the very beginning of the seventeenth century there is no doubt, but the earliest impression I know, or ever heard of, is this, in my own possession :—

"The Practise of Pietie, directing a Christian how to walke that he may please God. The Sixt Edition. Profitably amplified by the Author." 12mo. pp. 984, and dedicated "To the High and Mightie Prince Charles, Prince of Wales." Lond., Printed for John Hodgets, 1615.

This title, "grauen by Renold Elstrack," is in three compartments, the upper representing a fully robed priest on his knees offering up his heart, literally depicted, on a kindled altar, typical, no doubt, of the good Bishop Bayly himself primarily, dedicating his pious manual to the Deity; the next, the title, between emblems; and the lower, in the foreground, a mountain, from which is seen, in the valley below, the battle between Joshua and Amalek, during which Aaron and Hur hold up the hands of Moses until the enemy is defeated, as recorded in Exodus xvii. 12. This engraved title is common to most editions. The next early copy of the book I find is that of 1619, in the British Museum, called the eleventh edition. Mr.

Sir *Edward Bayly*, Bart. in *Ireland*: His Grandfather, Dr. *Lewis Bayly*, Bishop of *Bangor*, was Preceptor to K. *Charles* I. and Author of the Book, call'd, *The Practice of Piety*.

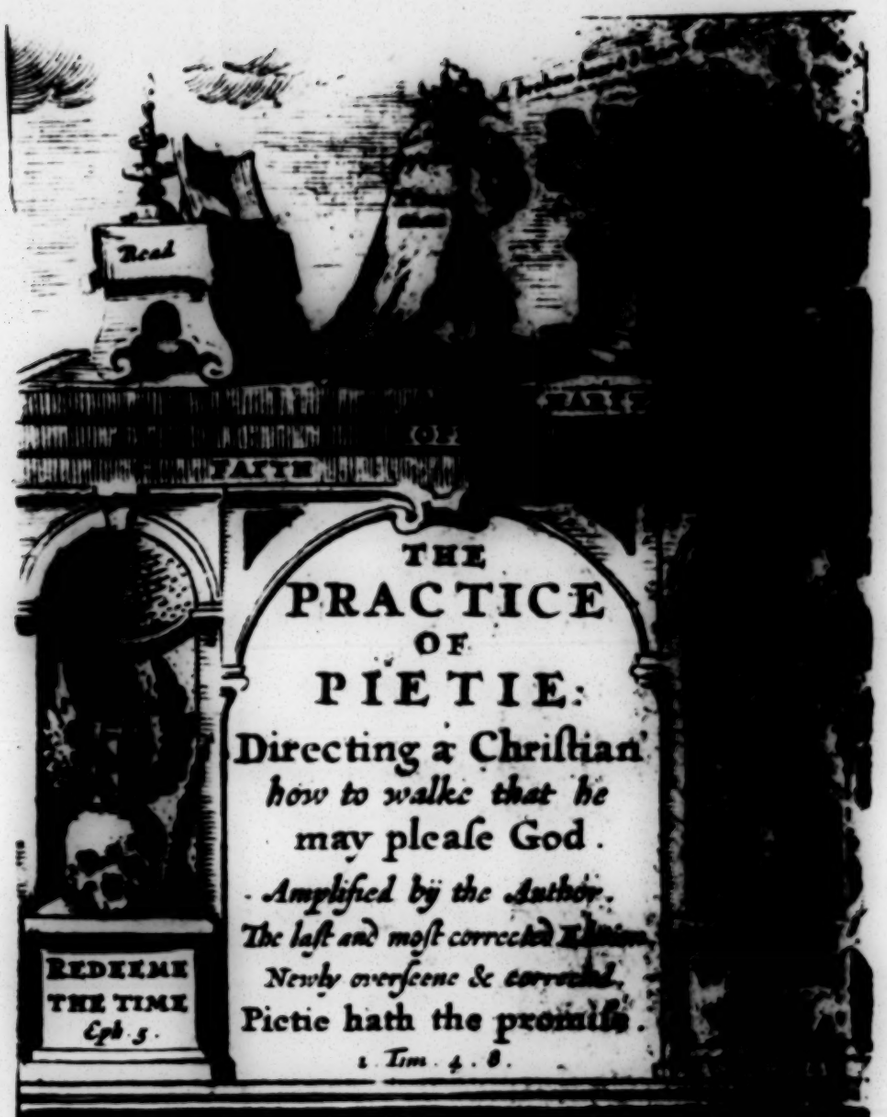
Sept. 1741 - this

From the curious old Library of the Bevices of Broomhill whose arms will be found on the back of the Title

The binding is a good Specimen of what used to be done in Scotland in that Line - It is a pity that Constable the former possessor meddled with the back - the sides are fortunately undamaged.

Still am I busy books ... seeing
For to know plenty is a pleasant thing
Shyp of Folye
Fraser 100

Chalmers notes a remarkable edition, Edin., 1636, as "the only copy known." I have not seen this, but there is before me the twenty-eighth edition, "Edin., Printed by John Hart, 1630," which is my next in order of date. But a small edition, without date, and that which has prompted this note, is the one bearing a pretty copy of the engraved title, and purporting "to be Amplified by the Author, the last and most correct" (called in the dedication the thirty-first edition), "printed at Edynburg by Jacob Williams for the good of Great Britaine." This imprint is, of course, fictitious, and corresponds nearly with another impression of similar form, "Printed at Delf by Abraham Jacobs," for behoof of the same benighted nation. A third of the same description is, "Printed at Amsterdam by John Handson"; all, no doubt, supplied from Holland at a period when Great Britain might be supposed to need a return to the sound episcopal teaching of the Bishop of Bangor—for I assign all these dumpty little importations to the time of the Commonwealth—and probably originating in the filial piety and great zeal for the Church of his son, Thomas Bayly, then an exile in Holland for over-demonstration of his loyalty to King Charles and High Church tendencies (see his *Royal Charter*). In the introductory address to the Prince to all the editions of the *Practice of Piety* here cited, the author says:—"This is the third epistle he has written to draw his Highness nearer to God, and that he here once again offers his *old mite new stampt.*" And this is the last revise of the author, who died in 1631. The favourable antecedents of the old orthodox *Practice of Piety* have procured it a modern editor in Miss Grace Webster, whose edition, published in 1832, like most old books so edited, adds little to the object of my inquiry beyond a neat biographical notice. Among the many readers of "N. & Q." who take an interest in the origin and progress of a popular religious manual, which has found favour and been printed in the original as well as translated in foreign lands, I hope to hear something more about my old book. J. O.



Printed at Edynburg, by IACOB W
for the good of Great

THE PRACTICE of PIETIE:

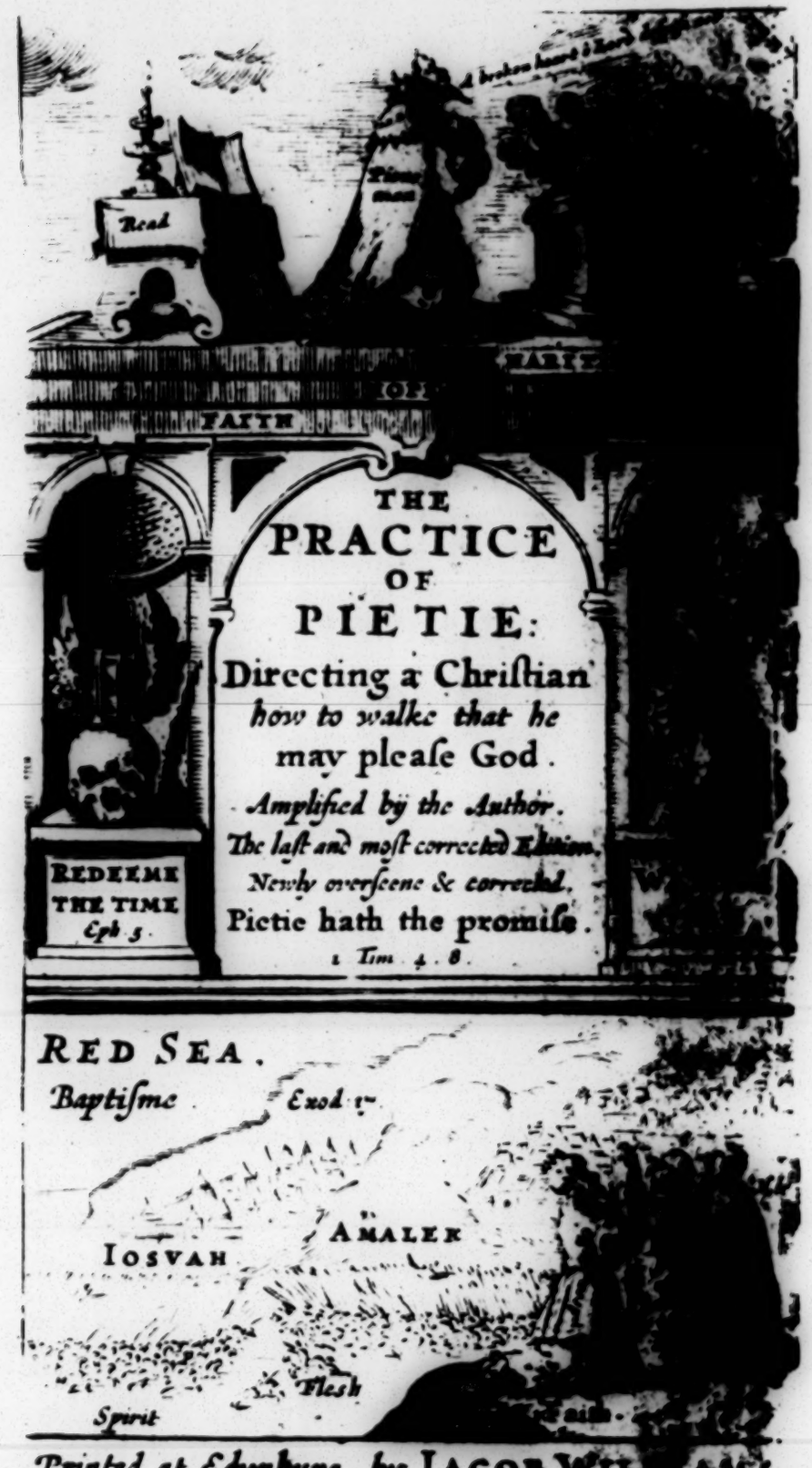
Directing a Christian *howe to walke* that hee may *please God.*

Amplified by the Author.

The 18. Edition.

Pietie hath the promise.
1. Tim. 4. 8.

EDINBVRGH,
Printed by IOHN HART, 1631.



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EDINBVRGH,
Printed by IOHN HART, 1631.

ALEXANDER
1883
GAFFLYNE

TO

THE HIGH AND MIGHTIE Prince, CHARLES, *Prince of walles:*

CHRIST IESVS, *the* [a] PRINCE of Princes, *bleſſe your Highneſſe* with length of dayes; *and an* increaſe *of all* Graces; *which may make you* trulie proſperous *in this life*, and eternallie happie in that which is to come. a 1 Ti. 6. 15 Apo. 17 4

Ionathan *ſhot* [b] three Arrowes, to *driue* Dauid *further off from* Sauls furie: *and this is the* third Epiſtle *which I haue written to draw* your Highneſſe *neerer* b 1 Sam. 20. 20.

neerer to Gods fauour, *by directing your heart to* begin *like* Iosiah in your [c] youth, to seeke after the God of *Dauid* : (and of *Iacob*) your Father. *Not but that I know that your* Highnesse *doth this without mine admonition; but because I* [d] *would with the* Apostle. *haue you* to [e] abound in euery Grace, in Faith and knowledge, and in all diligence, & in your loue to Gods seruice and true Religion, *Neuer wes their more neede of* plain *and* vnfained *Admonitions : for the* Comicke, *in that saying seemes but to haue* propheseyed *of our times*, Obsequium amicos, veritas odium parit. *And no marueil : seeing that wee are fallen into the* dregges *of* Time, *which being the* last, *must needes bee the* worst *dayes. And how can there bee worse seeing* Vanity *knowes not how to bee* vainer *nor* wickednesse *how to bee more* wicked ? *And whereas heere-*

c 2 Chr. 34 3.

d *Qui monet vt facias, quod iam facis, ipse monendo Laudat, & hortatu comprobat acta sua.*

e 2 Cor. 8. 7.

heretofore thoſe haue beene counted moſt holy, *who haue ſhewed themſelues moſt* zealous *in their* Religion; *they are now reputed moſt* diſcreet, *who can make the* leaſt profeſsion of their Faith. *And that theſe are the laſt* daies, *appeares euidently*; *becauſe the* Securitie *of mens* eternall ſtate *hath ſo ouerwhelmed (as Chriſt foretold it ſhould) all ſortes*: *that moſt who now liue, are become* louers of pleaſures more than louers of God: *And of thoſe who pretend to* loue God, O God! *what ſanctified heart can but bleede, to behold* how ſeldome they come to prayers? how irreuerently they heare Gods Word? what ſtrangers they are at the Lords Table? what aſsidious ſpectators they are at Stage-plaies? *where (being* Chriſtians) *they can ſport themſelues to heare the* Vaſſalls of the deuill *ſcoffing* Religion, & blaſphemouſly *abuſing phra-*

Mat. 25, 1. &c.
2 Tim. 2. 4.
c Exemplum accidit a Domino teſte mulieris quæ Theatrum adiit, & inde cum Dæmonio rediit: Itaque in exorciſmo cum onerareturimmundus ſpiritus. quod auſus eſt eſt fidelem aggredi. conſtanter & iuſtiſsime / quidem (inquit) feci. in meo eam inueni Tert. deſpect lib. cap. 26.

Therefore Tertullian in cap 6. cals the stage, *Diaboli Ecclesiam & Cathedram pestilentiarum.* Iam. 5. 9. Apo. 21, 20

ses of holy Scripture *on their* Stages, *as familiare as they vse their* Tobacco pipes *in their* bibbing houses. *So that he who would now-adayes seeke in most Christians for the* power, *shall scarce almost finde the very* shew *of* Godlinesse. *Neuer was there* more sinning, *neuer* lesse remorse *for sinne. Neuer was the* Iudge neerer to come, *neuer was there so little* preparation *for his* Comming. *And if the* Bridegroome *should* now *come, how many* (*who thinke themselues wise enough, and* full *of all* knowledge) *would bee found* foolish Virgines, *without* one drop *of the* Oyle *of sauing* Faith *in their* lampes! *For the greatest* wisedome *of most men in this age, consists in beeing* wise, *first, to deceiue* others, *in the end to deceiue* themselues.

Math. 25. 8

And if sometimes some good booke *haps into their hands; or some* good motion *commeth into*

into their heads, *whereby they are put in minde to consider the* vncertainty *of this life* present; *or how* weake assurance *they haue of eternall* life, *if this were ended: and how they haue some* secret sinnes *for which they must needs repent* here, *or be punished for them in* Hell heereafter: Security *then forth with whispers the* Hypocryte *in the* Eare, *that though it be fit to* think *of these things, yet*, It is not yet time; *And that hee is yet* young enough (*though hee cannot but know, that many millions as* young as himselfe *are already in Hell, for want* of timely repentance) Presumption warranteth him in the other Eare, *that* hee may haue time hereafter, at his leisure to repent: *and that* howsoeuer others *die, yet he is* farre enough from death, *and therefore may* boldly take yet a longer time, to enioy his sweet pleasures, and to increase

his wealth and greatnes. And *hereupon* (like Salomons ſluggard) *hee yeelds himſelfe to* a little more ſleepe, a little more ſlumber, a little more folding of the handes to ſleepe, *in his former ſinnes: till at laſt*, Deſpaire (Securities *vgelie Handmaide*) *comes in* vnlooked *for*, *and ſhewes him his* Houre-glaſſe: *dolefullie telling him, that* his time is paſt: *and that nothing now remaines, but to* dye, and be damned. *Let not this ſeeme* ſtrange *to anie, for* too manie *haue found it* too true, *and* more, *without* more grace, *are like to bee thus* ſoothed *to their* ende; and in the ende ſnared *to their* endleſſe *perdition.*

Iude. v. 3. *In my deſire therefore of the* common ſaluation; *but eſpecially of your* Highneſſe *euerlaſting* welfare, *I haue endeauoured to extract* (*out of the* Chaos *of* endleſſe contrauerſies), *the* olde practice of true pietie, *which*

which flouriſhed before theſe Controuerſies were hatched: which my poore labours (in a ſhort while) *come now forth againe the* twentie eight time, *vnder the* gratious protection *of your* Highneſſe fauour: *and by their* entertainement *ſeeme not to be altogether* vnwelcome *to the* Church *of* Chriſt. *If to be* pious, *hath in all* ages *beene held* the trueſt honour: *how much more* honourable *is it in ſo* impious *an age, to bee the true* patrone *and* patterne of Pietie? Pietie *made* Dauid, Salomon, Iehoſaphat, Ezechias, Ioſias, Zerubbabel Conſtantine, Theodoſius, Edward *the 6. Queene* Elizabeth, *Prince* Henrie *and other* religious Princes *to bee ſo* honoured that their names (*ſince their deaths*) ſmell in the Church of GOD *like a* precious oyntment, *and* their remembrance is ſweete as Honey in all mouthes, and as muſicke at a banquet of Wine:

Eccleſ. 7. 3. Ecc. 49. 1.

wh. re-

when as the lippes of others, who haue beene godlesse *and* irreligious princes, doe rot and stinke in the memorie *of Gods people. And what honour is it for* great men to haue great titles *on earth; when God counts their Names vnworthie to bee* written in his booke of life in Heauen?

*Luke.10.20.

Apo.17,8.

It is Piety that embalmes *a* Prince *his good Name, and makes his face to* shine *before* men and glorifies his soule *among* Angels. For as Moses his face, *by* often talking *with* God, shined *in the eyes of the people; so* by feruent prayer *(which is our* talking *with God) and* hearing the Word, *(which is* God speaking *vnto vs)* wee shall bee changed from glorie to glorie, by the spirit of the Lord, to the Image of the Lord. *And seeing* this *life is* vncertaine *to all, (especially to* Princes: *What* argument *is more fit, both for* Princes,

Exod 34. 29.30.

2Cor,3.18.

ces, and People *to ſtudie, than that which teacheth* ſinfull man *to* deny himſelfe, *by mortifying his* corruption: *that he may enioy* Chriſt, *the Authore of his ſalluation*: *To renounce thoſe* falſe *and* momentany *pleaſures of the world, that hee may attaine to the* true and eternall *ioyes of Heauen: and to make them* truely honorable *before* God *in* Pietie, *who are now* only honorable *before* men *in* vanitie. *What* charges *ſoeuer wee ſpend in* earthly vanities, *for the moſt part, they either* die before vs, *or* wee ſhortly dye after them *but what we ſpend like* * Mary *in the* Practice of Pietie, *ſhall remaine our* true memoriall *for euer. For* [a] Pietie hath the promiſe of this life and of that which ſhall neuer end. But [b] *without Pietie there is no* Internall comfort *to be found in* Conſcience, *nor* externall place *to bee looked for in the* World, *nor any* eternall hap-

* Mat 26.13
a 1 Tim. 4 8
b *Principibus ad ſalutem ſola ſatis vera eſt pietas abſque illa viro nihil eſt vel exercitus vel Imperatoris fortitudo, vel apparatus reliquis* Zozom. Eccl. hiſt. lib. 9. cap. 1.

happines to *be hoped for in* Heauen: *How can* Pietie *but promise to herselfe a* zealous patron *of your* Highnesse; *beeing* the sole son and Heire *of so* gracious & great *a* Monarch: *who is not only the* defender of the faith *by* Title; *but also a* defender of the Faith *in* truth: *as the* Christian World *hath taken notice by his* learned *confuting of* Bellermines *ouer spreading Heresies: and his* suppressing, *in the blade of* Vorstius Athean blasphemies? *And how* easie *it is for your* Highnesse *to* equall (*if not to* exceede) *all that went before you, in* Grace *and greatnesse; if you doe but* set *your* heart to seeke, *and to* serue God, *considering how* religiously *your* Highnesse *hath beene* educated by Godlie *and* vertuous Gouernours and Tutors: *as also that you liue in such a time, wherein* Gods prouidence, *and the* Kings religious care *haue placed ouer this* Church (*to the* vn-

The Honorable Sir *Robert Cary* Knight and the religious Lady *Cary* his Wife.
Mr *Thomas Murray.*
Sir *Iames Fullerton.*
2 Chr. 14 16.

vnſpeakeable comfort thereof) *another venerable* Iehoiada, that doeth good in our Iſrael, both towardes God, and towardes his houſe: *of whom your* Highneſſe *at all times, in all* doubts, *may learne the* ſinceritie of Religion *for the* Saluation *of your inward* Soule: and the wiſeſt counſell *for the* direction *of your outward* ſtate? *And to excite you the rather to the zealous* Practice *of diuine* Pietie; often *ſuppoſe with your ſelfe; that your* Highneſſe *heares your* religious *Father* IAMES, *ſpeaking vnto you, as ſometimes* holie *Dauid ſpake to his ſonne Salomon*: And thou *Charles* my Sonne, know thou the God of thy Father, and ſerue him with a perfect heart, and with a willing mind, for the LORD ſearcheth all hearts, & vnderſtandeth all the imaginations of the thoughts: if thou ſeeke him, hee will bee found of thee; but if thou forſake

The gracious Archbiſhop of Cant G. A.

1 Chr. 28. 9.

sake him, hee will cast thee off for euer.

To helpe you the better to seeke *and to serue this* God Almighty, *who must bee your* cheife Protectour *in* life, and only Comfort in death: *I here* once again, *on my bended knees, offer my* old *Mite* new *stampt, into your* Highnesse *hands, dayly for your* Highnesse, *offering vp vnto the most* HIGH, *my* humblest prayers: *that as you* grow in age and stature; *so you may (like your* Maister Christ) increase in wisdome and fauour with God and all good men. *This* suit *will I neuer* cease: *In all other matters I will* euer rest.

Your Highnesse humble Seruant, during life to be commanded.

LEWES BAYLY.

AD
CAROLVM
PRINCIPEM.

Tolle malos, extolle Pios, cognosce Teipsum:
Sacra tene, Paci consule, disce pati.

TO THE DEVOTE Reader.

IHad not purposed to enlarge the *last Edition*, saue that the *importunity* of many *deuoutly* disposed, preuailed with me, to *adde* some points, and to *amplifie* others. To satisfie whose Godly requests, I haue done my best endeauour: and withall *finished* all that I intend in this argument. If thou shalt hereby reap any more *profit*, giue God the more *praise*: and remember him in thy *prayers*, who hath vowed both his *life* and his *labours*, to further *thy salvation* as his *owne*.

Farewell in the *Lord*.

IESVS.

THE

THE CHIEFE Contents of this *Booke*

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THE

THE PRACTICE OF PIETY.

Directing a Christian how to walke, that he may please God.

WHo euer thou art that lookest into this *Booke*, neuer vndertak to read it; vnles thou first *resolvest* to become from thy heart, an vnfained *Practitioner* of *Piety*. Yet read it, and that speedily, lest before thou hast read it ouer, *God* (by some vnexpected death) cut the off, for thine inueterate *Impiety*.

The Practice of Piety consists

1 In knowing

1 The essence of God and that in respect of

1 The diuers manner of being therein which are three Persons:

1 Father,
2 Sonne
3 Holy Ghost

2 The Attributes thereof which are either,

Reall.

Nominal: or

1 Absolute.

1 Simpleesse,
2 Infinitesse.

2 Relatiue,

1 Life.
2 vnderstanding.
3 will.
4 Power,
5 Maiestie

2 Thy owne selfe in respect of thy state of

1 Corruption.
2 Renouation

2 In glorifying God aright

1 By thy life, in dedicating thy self deuoutly to serue him,

Ordinarily

1 Priuately in thine owne person.

2 Publikely.

1 With thy family euery day
2 With the Church on the Sabbath day.

Extraordinarily, by

Fasting.
Feasting.

2 By thy death in dying

1 In the Lord

2 For the Lord

Vnlesse

Vnleſſe that a man doth truly *know* God hee neither can, nor will *worſhip* him aright: for how can a man *loue* him, whom hee *knoweth* not? and who will *worſhip* him, whole *helpe* a man thinks he needeth not and how ſhall a man ſeeke remedy by *Grace*, who neuer vnderſtood his miſery by *Nature*? Therfore (ſaith the Apoſtle) *Hee that commeth to God, muſt beleeue that God is, and that hee is a rewarder of them that ſeeke him.*

Tum Deum amare libet, cum perſuaſum habemus ipſum eſſe optimum, maximum vbique præſentem, omnia in nobis efficientem cũ in quo viuimus, mouemur, ſumus Bucer. in Pſal. 115 Heb. 11 6.

And for as much as there can be no true *Piety* without the knowledge of God: nor any good *practice* without the *knowledge* of a mans *owne ſelfe*: wee will therefore laye downe the knowledge of *Gods Maieſty*. and *Mans Miſery*, as the firſt and chiefeſt grounds of the *Practice* of *Piety*.

Danda inprimis opera eſt, vt Deum norimus quotquot ſaluos eſſe volumus. Quid noſcis, ſi teipſum neſcis?

A PLAINE DESCRIPTION OF the Essence and Attributes of God, out of the holy Scripture, so farre forth as euery Christian must competently know, and necessarily beleeue, that will be saued.

a Psa.143.3
b 1 Ti 6.16
c Deu.14. & 4.31 & 31.&39,& 6.4.
Isa.45 5.6 7.8.
1 Cor.8.4.
Eph.4 5.6
1 Tim.2.4.
d Ioh.4.24
e Cor.3.17

ALthough no creature can define what *God* is, because hee is a *incomprehensible* and b dwelling in *inaccessible light* yet it hath pleased his *Maiesty*, to reueale himselfe in his *Word* vnto vs, so far as our weak *capacity* can best conceiue him. Thus:

God is that one d *spirituall and infinitely*

[c] *infinitlie* [f] *perfect* [g] *Essence, whose being is* [h] *of himselfe eternallie.*

In the *Diuine Essence*, we are to consider 2. things: First the *diuers* manner of being therein: secondly the *Attributes* thereof

The *diuers* manner of beeing therein, are called [i] *Persons.*

A *Person is* [k] *a distinct substance of the Godhead.*

There are [m] *three* Diuine Persons of the *Father*, the *Sonne*, and the *Holie Ghost*: These three *Persons* are not three seuerall *substences*, but three distinct *subsistences*; or three *diuers* manner of beeing of [n] *one* and the *same substance*, and *Diuine Essence*. So that a Person in the *Godhead*, is an indiuidual *understanding*, and incommunicable *Subsistance*, liuing of it selfe, & not sustained by *another*.

In the *vnitie* of the Godhead, there is a [o] *plurultie*, which is not *accidentall*, (for God is a most *pure act*, and admits no accidentes)

c 1 King. 8.17. Psal.147.5.
f Deut 32.4.
g Exod 3.14.
h 1 Cor 8 6. Act. 17 25. Rom.11 36.
i Heb.1.3.
k Ioh.1.1. Ioh.5 31.37. Ioh.14.10. 1 Col.2 9.
m Ge.1.26 3. 22.& 11 7. Exod 20 2. Hos 1.4 7. Isa.6; 9,10. Zech.3.2. Hag 2.5.6. 1 Ioh.5.7. Mat.3.16,17. & 28.19. Ioh.14.26. 2 Cor 13.13.

n *Singula sunt in singulis & omnia in singulis, & singula in omnibus & unum omnia,* Aug lib. 6 .rini.cap vlt.

o Gen 2.1.6 & 3 2.and: 11.7. Isa. 6.8.

cidents:) not *essentiall* : (for God is *one Essence* only) but * *personall.*

The persons in this one *Essence* are but *three*. In this *Mysterie* there is *alius & alius* another & another: but not *aliud & aliud*, another thing & another thing

The *Divine Essence* in it selfe, is neither *divided* nor *distinguished.* But the three *Persons* in the *Divine Essence* are distinguished among *themselues* three manner of wayes.

1. By their *Names.*
2. By their *Order.*
3. By their *Actions.*

1. *By their names thus.*

THe *first Person* is named the *father*, first, in respect of his p *naturall* Sonne *Christ*: secondly in respect of the *Elect*, his *adopted* sons, that is those who being not his sonns by *Nature*, are

* *Personæ divinitatis distinguuntur personaliter, sive, πρόσωπω & παρξι: Deus est indivise unus in Trinitate, & in confuse, trinus in unitate Iusti. in ixθ.*

p Mat. 21 27 Mat. 3. 17.

q Es. 63. 16. Eph. 3. 14. 15

are made his sonnes by *Grace*.

The *second Person* is named the [m] *Sonne*, because he is [n] begotten of his [o] *Fathers substance* or *nature*: and hee is called the *Word* 1. because the [p] conception of a *Word*, in mans mind, is the nereſt thing that in *some sort* can shadow vnto vs the maner how hee is *eternally begotten* of his Fathers *substance*: and in this respect he is also called the *Wisdome of his Father*, Prou. 8. 12. Secondly, because that by [q] *him* the Father hath from the beginning declared his *will* for our saluation; hence called λογος *quasi* λεγων, the *Persons* speaking with, or by the Father. Thirdly, because he is the *chiefe argument* of all the *Word of God*; or that *Word*, whereof *God* spake when hee promised the *blessed Seede* to the *Fathers*, vnder the old Testament,

The *third Person* is named the *holy Ghost*: first, because hee is

m pro. 30 4
n psal, 2.7.
o Heb. 1.3. phil. 2 6.
p Basil. *sub* 5 Ichan *Sicut mens cogitando in seipsam reflectitur, & λογον internũ gignit: ita mens illa æterna, quæ est Deus pater in seipsam intelligẽdo reflexa, λογον æternum modo in se filium genuit. Et sicut exterior.* λογος. λογος *interioris figures quasi est. ita æternus filius* λογος. *æterni Patris imago est & maiestatis character.* Heb. 1. 3.
q Ioh. 1 18 *Iren l 4 c. 14* Act. 10.43 Heb. 11, 1, Luk. 24.27 Iohn 5. 45. Act. 3. 22.

t 1 Ioh. 4. 14
1 Cor. 3. 17

u Ioh. 20. 21 22.
Gal. 4. 6.
Ioh. 15. 26.

x 1 Pet 1. 15. 16.

y 2 Cor. 3. 18.

z Thes. 5. 2. 3.
1 Pet. 1. 2.

a Origo essentiæ in trinitate nulla est: origo personarum locum habet in Filio et Spiritu sancto Pater enim est prior filio, non tempore, sed ordine. Alsted.

b Mat. 28. 9
1 Ioh. 5. 7.

c Ideo dicitur Pater.

ἀναρχος & ἀγεννητος.

t *spirituall* without a bodie: secondlie, because he is *spired* and as it were breathed from both the u *Father* and the *Sonne* that is, proceedeth from them both. And hee is called *holie*, both because hee is x *holie* in his owne *nature*, and also the immediate y *sanctifier of all Gods Elect people*.

2. *By their Order. Thus:*

THE *Persons* of the Godhead are either the *Father*, or those which are *of the Father*.

The *Father* is the a *first Perso.* in the glorious Trinitie b hauing neither his *being*, nor *beginning* of anie other, but of himselfe; *begetting* his *Son*, and together with his *Son*, *seding forth the holy Ghost* from everlasting. The *persons* which are of the *Father* are those who in respect of their *personal existence*, haue the *whole*

Diuine

Diuine Essence, eternallie communicated vnto them from the *Father*. And those are either *from the Father* alone, as the *Sonne*, or from the *Father* and the *Sonne*, as the *holie Ghost*.

The *Sonne* is the second *Person* of the glorious *Trinitie*, and the *onelie begotten Sonne* of his *Father*, not by *Grace*, but by *nature*. hauing his beeing of the *Father alone*, and the *whole being* of his *Father* by an eternall, and incomprehensible generation: & *with* the *Father*, sendeth forth the *holie Ghost*. In respect of his *absolute*, *Essence*, he is of *himselfe*, but in respect of his *Person*, hee is, by an *eternall generatiõ* of his *Father*. For the *Essence* doth not beget an *Essence* but the [c] *person* of the *Father*, begetteth the *person* of the *Son*, and so hee is *God of GOD*, and hath from his *Fa-*

b Filius Dei λογος, quoad essentiã absolutam est quidam a seipso & αυτοθεος, sed ratione τροπυ υπαρξεως, siue esse personalis per aternam generationem a patre existit: ideoq. non est αυτουσιος.

Ioh. 6. 38 7
Ioh 5. 19.
Mich. 5. 1.
Ioh 2. 1.
Psal 2 7.
Heb. 1 5.

c Aliud est habere Essentiam diuinam a seipso: & habere essentiam diuinam a seipsa existentem: remota enim relatione ad Patrem sola restat Essentia, quae est a seipsa: hinc filius dicitur principiatus, non essentiatus. Th Sum pag 4. 33.

ther the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third *Person* of the blessed *Trinitye*, [d] *proceeding* & sent forth, equally from [e] *both* the *Father* and the *Son*, by an internall and incomprehensible *spiration*. For as the *Son* receiueth the whole diuine Essence by *generation*; so the *holy Ghost*; receiueth it wholy by *spiration*.

This *Order* betwixt the three *persons* appeares, in that the *Father* begetting, must in order be before the *Sonne* begotten; and the *Father* and *Sonne*, before the *Holy Ghost*, proceeding from both.

This *Order* serues to set forth vnto vs two things: first, the *manner*, how the *Trinity*, worketh in their *externall actions*: as that the *Father* worketh of himselfe by the *Sonne* and the *Holy Ghost*; the *Sonne from* the *Father*

d Ioh. 15. 26
Ioh. 16. 15. Therefore Rom. 8, 9. the holie. Ghost is called the Spirit of Christ

* *Spiritum. S. a Patre & a Filio procedit, tanquam ab uno & eodem principio, in duabus tantum personis subsidente, non autem tanquam a duobus ac diuersis principiis.*

ther, by the *holy Ghoſt*; the *holy Ghoſt*, from the *Father* and the *Sonne*. Secondly to diſtinguiſh the firſt and *immediate begining* from which thoſe externall and cõmon actions do flow. Hence it is, that foraſmuch as the *Father* is the *fountaine* and *original* of the *Trinity*, the beginning of al *externall* working the[a] *Name of God* in relation, & the title of *Creator* in the *Creed* are giuen in a ſpeciall manner to the *Father* our *Redemption* to the *Son*: and our *Sanctification* to the perſõ of the *holy Ghoſt*, as the *immediate* Agents of theſe actions. And this is alſo the cauſe, why the *Son* as he is *Mediator* referreth all things to the[b] *Father* not to the *Holy Ghoſt*; and that the ſcripture ſo often ſaith that we are [c]reconciled to the *Father*, This diuine *order* or *Occonomy* excepted, their is neither *firſt* nor *laſt*, neither *ſuperiority*, nor *inferiority* among the three *perſons*,

a *Hinc Dei nomen ſæpe in ſcripturis. Patri* κατ' ἐξοχην *tribuitur.* Iohn 14. 1 Rom. 8. 3. 1 Cor. 8 6 1 Cor. 1. 24

b Mat. 11. 25. 26. 27 Iohn 5. 19 20. 21. 22. 23. Iohn 11. 14 42 Ioh. 12. 49

c 2 Cor. 5. 18. &c.

§ *Incarnatio verbi proprie non patri nec Spiritui Sancto nisi κατα ευδοκιαν και θεωμα τικην competit.* Damas. 1. *de orthod. fid. c.* 13. *Impleuit carnem Christi Pater & Spiritus S. sed maiestate non susceptione,* Aug. *serm.* 3. *de Temp.* Ioh. 3. 6. Rom. 8. 12, & 5. 8. 10. *Hoc mirum sacrum semper mens cogitet, vno hoc nedubitata fidei parte salus.* Melanct. *Vt qui, erat in diuinitate Dei filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transiret qui non esset aeterna natiuitate filius.* Aug.

sans, but for nature they are coessentiall, for *Dignitie* coequall, for *Time* coeternall.

The *whole* diuine essence is in *euery one* of the three *Persons* but it was incarnated s onely in the second Person of the *Word*, and not in the person of the *Father*, or of the holy *Ghost*, for three reasons.

First, that God the *Father* might the rather set foorth the greatnesse of his loue to *Mankind*, in giuing his *first* and *only begotten Sonne*, to be incarnate l, & to suffer death for mans saluation.

Secondlie, that he who was in his *Diuinitie* the Son of God, should bee in his *Humanity* the Son of *Man* lest the *name of Son* should passe vnto another, who by his *eternall* natiuity was not the *Sonne*.

Thirdlie, because it was meerest, that that *person* who is the *substantiall Image* of his eternall

Father

Father, should restore in vs the *spirituall Image* of God, which wee had lost.

In the *Incarnation*, the *Godhead* was not turned into the *Manhood*, nor the *Manhood* into the *Godhead*; but the *Godhead*, as it is the *second person*, or *Word*, assumed vnto it the *Manhood*, that is, the *whole nature of man*, body and soule; and all the naturall *properties* and [z] *infirmities* thereof, *sinne* excepted.

The *second Person* tooke not vpon him the *person* of man, but the *Nature* of man. So that the humane nature hath no personal *subsistence* of it own (for then there should be *two* Persons in Christ;) but it subsisteth in the *Word*, the second Person: or as the soule and bodie makes but one person of *Man*, so the Godhead and Manhood makes but one Person of *Christ*.

The two natures of the God-head and Man-hood, are so *re-allie*

Congruebat filium assumere humanam naturam ut hæc persona quæ est substantialis imago eterni Patris, restitueret imaginem Dei in nobis corruptam. Athan. Heb. 2, 17. 18. Heb. 9. 15.

z *Infirmitate, mera priuationis non prauæ dispositionis.*

Humana natura est dissimilium indissimilium natura diuina. Et si non sit distincta persona, Keck Sic. Theol. lib. 3 p.

all vnited by a Perſonall vnion, that as they neuer can be ſeparated a ſunder, ſo are they not confounded; but remaine ſtill diſtinguiſhed by their ſeueral and Eſſentiall properties, which they had before they were vnited. As for example, the infiniteneſſe of the *Diuine*, is not communicated to the *humane* nature; nor the finiteneſſe of the *humane*, to the *diuine nature*.

Yet by reaſon of this perſonal vnion, there is ſuch a communion of the properties of both natures that that which is proper to the one is ſometimes attributed to the other nature. As that God purchaſed the Church with his owne blood: And that he wil iudge the world by that Man whom hee hath appointed. Hence alſo it is, that though the *Humanity* of *Chriſt* be a created, & therefore a finite and limited nature, & cānot bee euerywhere preſent, by actuall poſition, or local extenſion

Vniri Hypoſtatice Deum & hominem nihil eſt aliud quam naturam humanam non habere propriam exiſtentiam ſed aſſumptam eſſe a verbo aterno ad ipſam verbi ſubſiſtentiam. Bellar. de incarnat. l. 3. c 8.

y Saluis & deſtructis manentibus proprietatibus naturæ tam eſſentiæ quam aſſumptæ.

Acts 17. 31. D Field of the Church Booke 3. c. 37.

sion, according to his [o] *naturall being*: yet because it hath communicated vnto it the *personall Subsistence* of the *Sonne of God* which is infinite and without *limitation*; and is so vnited with God, that it is no *where seuered* from God, the body of Christ, in respect of his [p] *personall being* may rightly be said to be *euery where*.

[o] *Secundum esse naturale Christus non est ubique.*

[p] *Secundum esse personale Christus est ubique.*

3 *The Actions by which the three persons be distinguished.*

THe *actions* are of two sorts: either *External* respecting the creatures; & those are after a sort common to *euery one* of the three *Persons*: or *Internall*, respecting the *Persons onely* amongst themselues, and are altogether *incommunicable*.

The *Externall* and communicable *Actions* of the three *Persons* are these:

The *creation* of the world peculiarly

In operibus ad extra tres personæ operantur simul. seruato ordine personarum in operãdo

culiarlie belonging to God the Father: The *redemption* of the Church, to *God* the *Sonne*: and the *ſanctification* of the *Elect*, to *God* the *holie Ghoſt*. But becauſe the [a]*Father* created, and ſtill gouerneth the World *by* the *Sonne in the holie Ghoſt*, therefore theſe externall actions are indifferētlie, in [b] Scripture, oftentimes aſcribed to *each* of the three *Perſons* & therefore called *communicable* and diuided *Actions*.

The *internall* and incommunicable *Actions*, or proprieties of the three *Perſons* are theſe:

1. To *beget*; and that belongeth onelie to the *Father*: who is neither made, created, nor begotten of anie.

2. To bee *begotten*: and that belongeth onelie to the *Sonne*; who is of the Father alone, not made, nor created, but begottē.

3. To *proceede* from *both* and that belongeth only to the *holy Ghoſt*; who is of the Father and the

a Rom. 11. 36

b As redemption Act. 20 28. and ſanctification, 1. Pet. 2. to the Father. Creation, 1 Ioh 3 and Sanctification, 1 Cor. 1 2, to the Son Creation, Pſal. 33. 6. & Redemption Eph. 4. 30 to the Holy Ghoſt. Ioyntly all to each: 1 Cor. 6 17

Opera Trinitatis ad extra indiuiſa ad intus diuiſa.

the Sonne; neither made, created, nor begotten, but *proceeding*.

So that when we say, that the Diuine *Essence* is in the *Father vnbegotten*: in the *Sonne begotten*: and in the *holie Ghost proceeding*: we make not three Essences, but onlie shew the *diuers* manners of *subsisting*, by which the *same* most simple, *eternall and vnbegottē Essence subsisteth* in each Person: namely, that it is not in the *Father* by *generation*: that it is in the *Son communicated* from the *Father*, by *generation*: & in the holie Ghost, *communicated* frō both the Father and the Sonne by *proceeding*.

These are incommunicable *Actions*; and doe make, not an *essentiall accidentall*, or *rationall*, but a *real* distinctiō betwixt the three *Persons*. So that he who is the *Father* in the *Trinitie*, is not the Sonne: He who is the *Sonne* in the *Trinitie*, is not the *Father*: Hee

Persona nomē non est aliquid ab essentia abstractum ac separatum. Faius Thes. disp. 2 *persona est ipsa essentia diuina, contracta ad certum & peculiarem subsistendi modum*, Zanchius. *Persona gignit & gignitur. Essentia nec gignit nec gignitur sed communicatur*, Alsted.

He who is the *holy Ghost* in the *Trinity* is neither the *Sonne*, nor the *father*, but the *spirit* proceeding from both: though there is but *one* and the same *Essence*, & one to all *three*. As therefore we beleeue that the *Father is God* the *Son is God* and the *holy Ghost* is *God*: so we likewise beleeue that *God* is the *Father*, *God* is the *Sonne*, and *God* is the *Holy Ghost*. But by reason of this *real distinction*, the *person* of the one is not, nor, neuer can be, the *person* of the other. The three *Persons* therefore of the *Godhead*, doe not differ from the *Essence*, but [b] *formally*, but they differ, *really* one from another, & so are distinguished by these *hypostaticall* properties. As the Father is *God begetting* God the Son: the Son is *God begotten* of God the Father: and the holy Ghost is *God proceeding* from both God the Father, and God the Son. Hence it is that the Scriptures vse

a Quum unum cogito, trium incomprehensibili luce involvor Nazian.

b Quamvis persona cum Essentia non sit omnino idem non tamen ab ea est omnino aliud. differt. n. numero quia sic in divinis foret quaternitas: no re, quia essentia de personis prædicatur sed formaliter.

τῷ λογῳ, sive ratione ratiocinante: Essentia divina non differt a personis ut res a rebus sed ut res a suis modis, nam in Deo non est res, & res sed res et modus rei.

vse the name of *God* two maner of wayes: Either [b] *Essentially*, & then it signifieth the *three* persons conioyntly. or [c] *Personally*, and then by a *Synecdoche* it signifieth but *one* of the three Persons in the *Godhead* As the *Father*, 1 *Tim.* 2, 5. or the *Son*, *Act.* 20. 28. 1 *Tim.* 3. 16. or the *holy Ghost*. *Act* 5. 4. 2 *Cor.* 6. 16.

And because the Diuine *Essence* (common to all the three persons is but *one*. wee call the same *Vnity*. But because there be *three distinct Persons* in this one indiuisible Essence, wee call the same *Trinity*. [c] So that this *Vnity* in *Trinity*, and *Trinity* in *Vnity* is a holy [c] *misterie*: rather to bee religiously adored by *faith*, than [f] curiously searched by *reason*, further then God hath reuealed in his Word.

b ἐσιαδῶς *Nomen Dei essentialiter positum, non minus Filium & Spiritum Sanctum. quam patrem designat.* , υπερατικως. *Sacramentum hoc venerandum, non scrutandum quomodo, pluralitas sit in unitate & unitas in pluralitate. Scrutare hoc temeritas est, credere pietas, nosse vero vita aterna.* Bern.

c *Neque ad loquendum digne de Deo lingua sufficit, neque ad percipiendum intellectus prævalet, magis ergo glorificare nos convenit Deum quod talis est, qui & intellectū transcendit, & cognitionis initium superat,* Chrysost. Hom. 2. Heb e *De Deo loqui etiam vera periculosissimum est.* Arnob. f *Lingua, mente, & cogitatione horresco, quoties de Deo sermonem habeo,* Nazian.

Thus farre of the diuerse manner of beeing in this diuine Essence. Now of the Attributes thereof.

z *Condescendit nobis Deus, vt nos consurgamus ei* Aug. de spec. c. 12.

a Exod. 15. 3. *Ab Haurh vel Haiah, Esse: nam ita Deus est a se ipso vt sit solum esse & autor.* *Omnes huius nominis literæ sunt spirituales vt denotetur Deum esse spiritum* P. Mart. loc com. cap. 11 P. Moutan. de arc serm. c. 1. *Iehouah non habet plurale & in scripturis soli vero Deo tribuitur.*

Attributes are certaine descriptions of the Diuine Essence, deliuered in the Scriptures, according to the *weakenes* of our z *capacitie* to helpe vs the better to vnderstand the *nature* of Gods Essence, & to discerne it from all other essences.

The *Attributes* of God are of two sortes, either *nominall*, or *reall*.

The *Nominall* Attributes, are of three sortes: first, those which signifie Gods *Essence*: secondly the Persons in the Essence: thirdly, those which signifie *his essentiall workes*.

Of the first sort is, the name a *Iehouah*, or rather b *Iehueh*, which signifieth *eternall* being *of himselfe* in whom being without

out all beginning an end, all other beeings both begin and end, *Isa.* 42. 8. *Psal.* 83. 18.

God tels *Moses*, *Exo.* 6. 4. *that hee was not knowne to Abraham, Isaac and Iakob, by his Name Iehouah.* (Not but that they knew this to be the Name of God: for they used it in all their Prayers) but because they liued not to see God effecting indeede, that which hee promised them; in graciously deliuering their seed out of *Egypt*, in giuing them the *reall possession of Canaans Land*; and so to bee not onlie *God Almighty*, by whō all things were made; but also performing *indeede* to the *children*, that which he promised in his Word to the *Fathers*, which this name *Iehouah* especiallie signifieth and for this cause, *Moses* cals God *first Iehouah*, when the *vniuersall creation* had his absolute being. Gen. 2. 4. And this admirable name is grauē on the *Decalogues* forehead,

Locus Exod. 6. 3 intelligendus est de gradibus diuinarum perfectionum, Gerard *loc 3 de Nat. Dei. Ex usu scriptura res tunc dicuntur fieri, quando fiunt manifeste. Sic. dicitur, Spiritus Sanctus nondum erat, id est, nondum innotuerat.* Alsted. *Lex. Theol. cap. 1.*

head, which was pronounced vpon the *Israelites* deliuerance to bee the *rule of righteousnesse*, after which they should serue their Deliuerer in the promised Land.

This *Name* is so full of Diuine Mysteries, that the *Iewes* holdi a sin to pronounce it: but if it be no sin to write it, why should it be vnlawfull to pronounce it?

Quod licet scribere effari cur non liceret Theod. in Expr.

This Holy Name of God teacheth vs:

First, what God is in himselfe, namely, *an eternall being of himselfe*:

Ens aeternum, αυτοων Fons est omnis entis,

Secondly, how hee is vnto *others*, because that from him *all other* Creatures haue receiued their *being*.

Thirdly that we may cõfidently beleeue his promises: for hee is named IEHOVAH, not only in respect of *being*, and causing all things to *bee*; but especially in respect of his *gratious promises* which without faile he will ful-

In promissionibus Iehouah est ὁν.

fil

in his appointed time, & ſo cauſeth that to bee, which was not before, and ſo this *name* is a *golden pledge* vnto vs, that becauſe hee hath *promiſed*, he wil ſurely vpon [a]our *repentance* forgiue vs al our ſins; at the time of *death*, [b] receiue our *Soules*; and in the *reſurrection* [c] raiſe vp our *Bodies*, in glory to life euerlaſting

a Iſay. 55.7

b Ioh. 12.26 Ioh. 14 2, 3

c Iob 6,40. Ioh. 11.5.

The ſecond Name deuoting Gods eſſence, *Eheieh*, but once read, *Exo.* 3, 14. of the ſame root that IEHOVAH: and ſignifieth; I AM or I WIL BE: for when *Moſes* asked God by what name he ſhould call him, God, then named himſelfe, *Eheieh Aſcher-Eheieh, I am that I am*: or *I will be that I will bee*: ſignifying that he is an eternall, vnchangeable Being: For ſeeing every creature is temporary and mutable, no creature can ſay, *Ero qui ero: I will bee that I will be.* This name in the New Teſtament is giuen to our *Lord Chriſt* when hee

he is called *Alpha and Omeg*
The begining, *and the endin*
τὸ ὢν καὶ ὃν καὶ ὁ ἐρχόμενος
'*which is*, *which was*, *and wh*
is to come, *The Almighty*, Apo
1, 18 For all time past and
come, is aye present befo
God, And to this name, *Chr*
himselfe alludeth. Ioh. 8. 5
Before Abraham was, *I AM*

This Name should teach
likewise to haue alwaies pre
sent in our minds our first *cre*
tion, present *corruption*, & futu
Glorification: and not conte
our selues with *I was* good, o
will bee good, but to bee goo
presently; that when euer G
sends for vs, hee may finde
prepared for him.

The third name is *Iah*, whi
as it comes of the same *roote*.
is it the contract of *Iehouah*, an
signifieth *Lord*, because he is th
*begining and *Being* of being
It is a *name for the most par
ascribed vnto God, when som
notable deliuerance or benefi

come

* Deus est causa causarum & Ens entium

*Psal. 68. 19
Psal. 101. 18
Ps. 106. 1. 48.
Psal. 111, 1 &c.
Psal 112. 1, &c.
Psal. 113. 1 9.
Ps 115, 17, 18.
Psal 116. 19
Psal. 128. 5 &4.
Psal. 118. 5 34.

tones to passe according to his former promise: and therefore all creatures in heauen & earth are commanded to celebrate & praise God in this name *Iah*.

The fourth is Κυριος, *Lord* vsed often in the New Testament: for κύριο, or κυρέω signifyeth, *I am*. Hence κύριος, signifieth the first Essence of a thing, or authority. When it is absolutelie giuen to God, it answereth to the Hebrew name IEHOVAH, and is so translated by the seuentie Interpreters: for *God* is so a Lord, that hee is *of himselfe, and Lord of all*. This name should alwaies put vs in remembrance to [b]*obey* his commandements, and to feare his iudgements, and *submit* our selues to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him doe what seemeth him good*, 1 *Sam*. 3. 18.

Iunius in Etymologico.

[a] αὐτοκύριος. polan. Synt Theol. 2 ic. 6

[b] Mal. 2, 6.

The fifth is Θεος, *God* 600, times vsed in the New Testa-

ment: and of profane Writter commonly. It is deriued [c] απο θειν because hee runnes thorow. and compasseth all thing or απο τε αιθειν, which signifieth to *burne and kindle*: for God is *Light*, and the Author both o *Heate*, [d] *Light*, and *Life*, in a Creatures, either immediate of himselfe, or mediatly by se condary causes. The name is v sed either *improperly*, or *properly* *Improperly* when it is giuen e ther *figuratiuely* to Magistrat or *falsely* to idols. But when is properly & absolutly take it signifieth the eternall essen of God, being aboue all thing and through all things: giuin life and light to all creature and preseruing and gouernin them in their wonderfull fram and order. [e] *God seeth all in places*: Let vs therefore euer where take head what wee do in his sight.

Thus farre the names whi

signi

c Plato *in Cratylo Hinc illud Virgil.* *Deum namque ire per omnes terras q. tractusque maru.* Zanchius.

d *Deus est lux απροσι.* ☞.

Ioh. 10.14
1 Cor. 8.5

e *Incumbit nobis necessitas recte viuendi. cum omnia que facimus, facta sint coram oculis Iudicis cuncta videntis* Boetius.

signifie Gods Essence.

The name which signifieth the *Persons* in the *Essence* is chiefly one: *Elohim.*

Elohim signifieth the *mighty Iudges*: It is a name of the plurall number, to expresse the *Trinity* of Persons in *Vnity* of Essence. And to this purpose the *Holy Ghost* beginneth the *Holy Bible* with this plurall name of *God*, ioyned with a Verbe of the singular number; as *Elohim Bara*, *Dii creauit*, The [f] *mighty Gods, or all the three Persons in the God head created.* The *Iewes* also note in the Verbe *Bara* consisting of three Letters; the mystery of the *Trinitie.* By *Beth Ben*, the Son; by *Resh Ruah*, the Spirit; by *Aleph Ab* the Father. But this holy Mystery is more clearely taught by *Moses*, *Gen.* 3. 22. And Iehovah *Elohim said*; *Behold, the Man is become as one of vs.* And *Gen.* 19. 24. Iehovah rained upon

Nomen Elohim est personarum.

διαλρτε καὶ Quum Elohim de una persona dicitur Synecdochice dictum est propter Essentiæ, unitatem. Iunius.

f The like y ou may reade. Deu. 6. 4. Iosh. 24. 19

vpon Sodome and vpon Gomorah, brime-stone and fire from IEHOVAH *out of Heauen:* [k] *that is,* GOD the Sonne, from GOD the Father, *who hath committed all iudgement vnto the Sonne, Ioh.* 5. 22. See *Psalme* 33. 6. *Isa.* 63 9. 10. The singular number of *Elohim* is *Eloah*, deriued of *Alah, he swore*; because that in all weightie causes, when necessitie requireth an oath to decide the trueth, wee are onelie to sweare by the Name of GOD, which is the great and righteous Iudge of Heauen & Earth.

This Name *Eloah* is but seldome vsed, as *Abak* 3. 3. *Iob* 4 9. *Iob*: 12. 4 *and* 15 8. 36. 2. *Psalme* 18. 32, *Psalme* 114. 7. Once it hath a Noune plurall ioyned to it, *Iob* 35. 10. *Noni saith, Where is Eloah Gosai, the Almightie my Maker?* to note the Misterie of the *eternall Trinitie*. Manie times also *Elohim*, the plurall number is ioyned with

k *Sic* Marcus Arethusius *in Smirnensi Concilio sanctè exposuit Socrat. Eccle.* Hist. l. 2. c. 30.

This place well urged, had grinded *Arius* in pieces.

with a verbe plurall, to expreſſe more emphatically this Myſterie, *Gen.* 35.7. 2 *Sam.* 7. 23. **Ioſh.* 24.19. *Ier.* 10.10. *Elohim* is alſo ſometime *Tropically* giuen to Magiſtrates, becauſe they are Gods Vicegerents, as to *Moſes*. Exod. 7.1. IEHOVAH *ſaid vnto Moſes, I haue made the Elohim to pharaoh*, that is I haue appointed thee an Embaſſador to repreſent the perſon of the true *Three one* God, and to deliuer this meſſage and will vnto *Pharaoh*. As oft therefore as wee reade, or heare this name *Elohim*, it would put vs in minde to conſider, that in one diuine Eſſence there are *three* diſtinct perſons. and that *God is* IEHOVAH *Elohim*.

* *Elohim Kedoſchim Hu, Diiſancti ipſe.*

Now follow the Names which signifie Gods Essentiall works, which are these fiue especially.

1. EL which is as much as the *strong God*,[b] and teacheth vs, that God is not only most strong, and fortitude it selfe, in his owne Essence: but also that it is he that giueth all strength and power to all other Creatures. Therefore Christ is called *Esay 6. 6. El Gibbor*, *The strong most mighty God*. Let not Gods children feare the power of enemies, for *El* our God is more strong than they.

2. *Shaddai*, * that is, *Omnipotent*. By this name, God vsually stiled himselfe to the Patriarches, *I am El Shaddai*, *The strong God Almightye*, Because hee is perfectly able to defend his seruants from all euill: to blesse them with all spirituall and

*Hence Eli. in Hebrew. as Mat 27. 46. and Eloi, in the Syriake as Mar. 15. 34. doth signifie my God. 2 Cor. 32. 8

*The 70. turne it παντοκρατωρ It is deriued of *Dai* sufficiencie, and the Relatiue the same & αυταρκες or of *Schad* a Dug. because God feedes his children with sufficiencie of all grace, as the louing mother the childe with the milk of her breastes.

and temporal blessings, and to perform al his promises which hee hath made vnto them for this life, and that which is to come. This name belongeth *onely* to the *Godhead*, and to no Creature, no, not to the *humanity of Christ*. This may teach vs with the Patriarches, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. [b] *Adonai*, my Lord; This name as the *Massorets* note, is found 134. times in the Old Testament, *Analogically* it is giuen to creatures, but *properly* it belongeth to God alone. It is vsed, *Malac.* 1, 6. in the plurall number, to note the *mystery* of the holy *Trinity*. If I bee *Adonim*, *Lords*, *where is my feare?* *Adonai* the singular: *Adonim* the plurall Number. This name is giuen to *Christ Dan.* 9. 17. *Cause thy face to shine vpon*

A name cõpounded of *Ai*, My, *Adon* Lord, Adon *derivatur ab* Edē *basis, quia* Deus *est fundamentum & sustentator omnium creaturarum Hinc* Adon *Dominus, cui, rei domestica cura incumbit, & ei tanquam columna innititur Quãdo de creatura usurpatur* Adonai *est Iod cum patach. sed de Creatore cum cametz, ab* Adonai *manasse videtur Ethnicorum* Adonya.

thy Sanctuarie that is desolate for Adonai (the Lord Christ) his sake. The hearing of this holy Name, may teach euery man to obey Gods Commandements, to feare him alone, to suffer none besides him to raigne in his conscience, to lay hold, (by a particular hand of faith) vpon his Word and promise, and to challenge God in Christ to bee his God, that hee may say with *Thomas*, *Thou art my Lord and my God.*

4. Is *Helion*: that is *most High*, *Psalme* 9.2. *Tsalme* 91.1. *and* 92.9. *Dan.* 4.17. 24. 25. 24. *Acts* 7.47. This name *Gabriel* giueth vnto God, telling the Virgine *Marie* that the child which should be borne of her, should be the Sonne of the *Most High*, *Luke* 1.32. This teacheth, that God in his Essence and glorie exceedeth infinitly all Creatures in Heauen and Earth. Secondly, that no man

υἱὸς ὑψίστου So that the deuill stiled Christ the Sonne of God. The most high. Luk. 8. 28.

man ſhould bee proud of any earthly honour or greatneſſe Thirdly, if we deſire true dignity to labour to haue communion with GOD in *grace* and *glory*.

5. *Abba*, a Syriacke name, ſignifying *Father*, Rom. 8. 15: This is ſometimes vſed *Eſſentially*, as in the Lords Prayer. Secondly, *Perſonally*. as *Mat.* 11, 25. For God is Chriſts Father by *nature*, and *Chriſtians* by *adoption* and *grace*, *Chriſt is called the euerlaſting Father*, Iſa. 9,6. becauſe he regenerates vs vnder the new Teſtament. God is alſo called [a] *the Father of light*, *Iam.* 1. 17. becauſe God dwelleth in inacceſsible light, 1 Tim. 6. 16. and is the Author, not only of the Sunnes light, but alſo of all the light both of naturall reaſon, and ſupernaturall grace, [b] *Which lighteneth euery man that commeth into the world*. This name

*For what is earthlie greatneſſe, compared to Gods Highneſſe.

a Πατηρ των φωτων. Of whoſe ſubſtance the light of the Sun is but a ſhadow.

b Ioh. 1. 9

teacheth vs, that all the gifts which wee receiue from God proceed from his meere fatherly loue. Secōdly, that we should loue him againe: as deare children. Thirdly, that we may in all our needs and troubles, be bold to call vpon him as a father for his helpe and succour. Thus should wee not heare of these sacred Names of God, but we should thereby be put in mind of his *goodnesse* vnto vs, and of our *duties* vnto him: and then should we finde how comfortable a thing it is, to doe euerie thing in the *Name of God*. A phrase vsuall in euerie mans *tongue*; but the true comfort thereof (through ignorance) knowne to few mens *hearts*.

It is great *wisedome*, and an vnspeakeable matter, for the strengthening of a Christians *Faith*, to know how in the meditation of *Christ*, to inuocate God by *such a name*, as whereby he

he hath manifested himselfe to be most willing, and best able to helpe and succour him in his present neede or aduersity. The *ardent desire* of knowing God, is the surest testimony of our *loue* to God, and of Gods *fauour* to vs. *Because he hath set his loue vpon mee, therefore I will deliuer him: I will set him on high, because hee hath knowne my name he shall call vpon mee, and I will answer him, &c.* And it is a great strengthening of faith, with vnderstanding to begin euery action in the *name of God.*

psa. 91. 14. 15.

Thus farre of the nominall Attributes.

The *reall Attributes* are of two sorts: either *absolute* or *relatiue.*

The *Absolute Attributes* are such, which cannot in any sort agree to *any creature*, but to God *alone.*

These are two. *Simpleneſſe*, and *Infiniteneſſe.*

Intelligentiæ habent aliquid ſimile materiæ aliquid ſimile formæ.

Solus Deus ſimplex eſt, in quo nihil in potentia ſed in actu omnia, imo ipſe purus, primus medius, ultimus actus. Scal. Exerc. 6 Sect. 2, Iuſt Martyr qu. 118. ad Orthodoxos.

Simple-

Simpleneſſe, is that whereby God is void of all *compoſition, diuiſion, multiplication, accidents*, or parts compounding, either ſenſible or intelligible: ſo that what euer hee is, he is the ſame eſſentially.

It hinders not Gods ſimpleneſſe that he is three: becauſe God is three, not by *compoſition of parts*, but by *coexiſtence of Perſons*.

[a] *Infiniteneſſe* is that, whereby all things in God are voyde of all *meaſure, limitation* and *bounds*, aboue and beneath, before and after.

From theſe two doe neceſſarily flow three other *Abſolute* attributes.

6 *Vnmeaſurableneſſe*, or *vbiquity*, whereby he is of infinite extenſion, [b] filling heauen and

a *Intelligentia. eum ſint entia alia ab infinito Ente, finita eſſe neceſſe eſt nam duo infinita nequeunt eſſe neque in natura neque extra naturam. Eſſent. n. duo principia prima*, Scal. Exerc. 359. Sect. 3,

b Act. 7. 49. 41 pſa. 145. Iob. 11. 7. & 2 Chr. 2. 5. 6. pſ. 139. 5. &c Ier. 23. 23. 24. *Deus eſt ubique non ita ut in dimidia parte ſit dimidius, aut tamquam in maiori parte maior Dei pars ſit in minore minor ſed ubique totus & in ſeipſo totus eſt.* Aug. *Deus eſt intellectualis Sphæra, cuius centrum eſt vbique, circumferentia vero nuſquam.* Triſm.

earth

earth containing al places: and not contained of any *ſpace, place*, or *bounds*, and being no where abſent, is euery where preſent.

There are 4 degrees of *Gods preſence*: the firſt is *vniuerſal*, by which God is *repletiuely* euery where, *incluſiuely*, no where.

Secondly, *Speciall*, by which God is ſaid to bee in *heaven*, becauſe that * there his *Power, Wiſedome* and *Goodneſſe* is in a more excellent manner ſeene and enioyed: as alſo becauſe that vſually hee doth from thence powre both his *Bleſſings* and *Iudgements*.

Thirdly, *more ſpeciall*, by which God [b] dwelleth in his *Saincts*.

Fourthly, *moſt ſpeciall*, and altogether ſingular, by which *the whole fulneſſe of the Godhead* [c] *dwelleth in Chriſt bodily*.

2. *Vnchangeableneſſe*, whereby God is void of all change both in reſpect of his [d] Eſſence, and [e] Will.

5. *Eter-*

* Pſa. 16. 1. Hoſ 2:21.
b 1 Cor. 3. 16 & 6.19 2 Cor. 6.16
c Colo. 2.8
d Rom. 1.2 Iſa 40.28. Pſalm. 102 27. &c.
e Apoc. 1.8. 1 Sa. 15.19 Num. 23.19 Mal. 3. 6 Ro. 11.29. Iam. 1 18. *Pœnitentia cum de Deo enuntiatur, non affectum in Deo, ſed effectum Dei in hominibus ſignificat.*

Aſted.

3. *Eternitie*, whereby God is without *beginning* of dayes, or *end* of time: and without all bounds of [f] *precession*. or *succession*.

f Isa. 44.6. Iam. 5.19. Dan 6.26. Heb. 12. Apoc. 4 8 *Creaturæ quædam æternæ sunt a posteriori: a priori solus Deus, est æternus.* Alsted. Lex. Theol c. 2.

Thus farre of the absolute Attributes; now of the Relatiue, *or such which haue reference to the Creatures.*

Those are fiue.

1. *Life*. 2. *Vnderstanding*.
3. *Will* 4. *Power*.
5. *Maiestie*.

THe *Life of God* is that, by which, as by a most pure and perpetual Act, he not only liueth *of himselfe* but is also that *euer* and *ouerflowing* Fountaine of *Life*, from which all Creatures deriue their [g] *liues*: so as that *in him they liue, moone, breathe, and haue their beeing.*

g Act. 17. 25 28. Act. 14.15 psa 42. 2 psa. 36.19 Ioh. 5. 26. Heb 12. 3

and

And becauſe only his *Life* differs not from his[h] *Eſſence*, therfore God is ſaid *only to haue immortalitie*, 1. Tim. 6. 16.

2. The *Vnderſtanding*, or *Knowledge* of GOD, is that whereby (by *one pure Act*) hee moſt perfectly [i] knoweth in himſelfe all things that euer *were*, *are*, *or ſhall bee*: yea, the thoughts and imaginations of all mens hearts.

This *Knowledge* of God is either *generall*, by which God knoweth *ſimply all things* eternallie, the *good* by himſelfe, the *euill* by the good oppoſite to it; impoſing to things *contingent*, the *lot* of contingencie, and to things neceſſary, the *Law* of neceſsity: And thus knowing all things in, and of himſelfe, he is the *cauſe* of all the *knowledge* that is in all, *both men and Angels*. Secondly, *ſpeciall*, called the knowledge of *Approbation*; by which he particularly *knoweth*, and

h Hence it is that as God is called of ye Hebrews *Eieie*, ſo likwiſe *Echeie*: & as of the Grecians, ὤν, ſo alſo ὁ ζῶν: and as of the Latines *primum ens*, ſo alſo *primũ viuens*: for to *be*, & to *liue*, is all one, and the ſame in God

i 1 K. 8 59 Pſal. 44. 12 pſ. 139 1 &c Ier. 17. 10. & 20. 12: Luk. 16. 25 Heb 4. 12, Ro. 11 33 and 16 17

and gratiously *acknowledge* onely his *Elect* for his owne.

[b] *Understanding* also contai the *Wisedome of God*, by whi he most wisely created al thing of *nothing*, *in number*, *measu* and *waight*, and still ruleth an disposeth them to serue h own most holy *purpose* & *glo*

3. The *Will of God* is tha whereby of [c] necessity he wi leth *himselfe*, as the *soueraig good*: and (by willing himselfe willeth most [d] freely [e] *all oth* good things, which are out *himselfe*.

The will of God, though in selfe it bee but *one*, as in his *E sence*, yet in respect of the di uersity of *obiects*, and *effects*, it i called in the Scriptures by di uers names: as:

1. *Lo*

1 Tim. 2. 19
Mat. 7. 13.

b *Intellectus, scientia & sapientia in Deo non distinguuntur Tilē. Nā sapientia in homine est habitus, intellectui impressus, qui de Deo dici non debet, cuius intellectus est ipsa sapientia.* Keckerm.

Παντα ιδων θεος οφθαλμος και παντα νοησις. Hes. lib. εργ. και ημερ Sap. Hence Platonicks tearme God φρονησιν all eye, seeing all.

c 1 Tim. 2. 5
Rom. 9. 19.
Ephes. 1. 5

d *Deus voluntate sua cuncta constituit.* Trimf. i

4. *Dial.* Pim· *Hinc* Orpheus *Deum vocat nec ffitatem, ratio sc. inferiorum, quod omnia ipsi parere cogantur. c. Voluntas Dei sem per impletur, aut de nobis, aut a nobis. De nobis impletur, sed to men non implemus eam quando peccamus, a nobis impletur cu bonum facimus,* Aug. Ench. c. 100. Rom. 9. 11. 3. Ia. 1. 21.

1. *Loue*, whereby is meant Gods eternall [f] *good will*, whereby hee ordaineth his Elect to bee freely saued through Christ, and [g] bestoweth on them all *necessary* graces for this *life*, & that to come, [h] *taking pleasure* in *their* persons and seruice.

2. *Iustice* [i] is Gods *constant will*, whereby he [k] recompenseth men and Angels according to their works [l] *punishing* the impenitent according to their *deserts*. called the iustice of his *wrath*, and [m] *rewarding* the faithfull, according to his promises, called the iustice of his *Grace*.

3. *Mercy*, which is [u] Gods

f Ioh. 3. 12.

g Psa 45. 7
h Gen. 4. 4.
i *Norma Iustitiæ diuinæ, est Dei voluntas. Quia idem vult ideo est Iustum non quia iustum, ideo vult.*
Eph. 1. 11
k Rom. 2. 5. &c.
2 Thes. 1. 6. &c.
2 Tim. 4. 8.
Deut. 7. 9. 10
l *Deus principium & finem & media rerum omnium tenens, rectaque linea incedens e vestigio habet. Sixus divina legis vindicem si-*

mul ut quicquam Sanctionum eius prætermissum est. Arist. lib. de mundo m Rom. 9. 15. 16 Ezech. 16. 6. n psal. 103. &c. Tit. 3. 4 *Semper invenies Deum benigniorem quam te culpabiliorem.* Serm. 11. Bern. *Vindicta gladium misericordia oleo semper acuit.* Niceph. lib. 17. cap. 3.

meere

meere good will, and re
dy affection to forg
a penitent sinner, no
withstanding all his
and ill deserts.

4. *Goodnesse*, [o] whereby G
willingly communicat
his good with his Cr
tures: and because he
municates it *freely*, it
termed *grace*.

5 *Trueth*, whereby [p] G
will:th constantly the
things which he wille
effecting & performi
al things which he ha
spoken in his *appoin*
time.

6. *Patience*, whereby G
willingly forbeareth
punish the wicked,
long as it may sta
with his iustice, a
vntill their [p] sinnes b
ripened.

o psal. 145. 7. 9. 16.
Mat. 16 17
In creaturis multa inveniuntur bona, ergo Creator multo magis est bonus Ime. αυτ. αγαθ. r.
bIos. 13 14
psa. 146 6
Nu. 23. 19.
Veritas est harmonia tum intellectus & verborum cum rebus, tum etiam rerum ipsarum cum Idea in mente divina Kecc.
Veritas Dei in verbis fidei Dei dicitur, quod certo fiant, quæ ab ipso dicta sunt Item constantia, quia sententiam non mutat. polan
q 2 pet. 3
Rom. 2. 4
Gen. 15. 16

Ad pœnam tardus Deus est ad præmia velox. Sed pensare solet vi gratiose moram.

7 Holine

7. *Holines* whereby Gods nature is ſeparated from all *prophaneneſſe* : and abhorreth all filthineſſe; and ſo being wholly pure in himſelfe, delighteth in the inward and outward *purity* and *chaſtity* of his ſeruants which hee infuſeth into them.

8. *Anger*, [t] whereby is meant Gods moſt certaine and iuſt *Will*, *in Chaſtening the Elect*, and in reuenging and *puniſhing* the *Reprobate*, for the iniuries they offer to him and his choſen: and when God will puniſh with *rigour* and ſeuerity, then it is tearmed *Wrath* [t] *temporall* to the Elect : [u] *eternall* to the Reprobates.

4. The *Power* of God is that where

r 1 Pet. 1. 5. 1 Theſſ. 4. 3 Heb. 2. 14. Mat. 15. 9. *Quanta ſanctitas Dei, ad cuius aſpectum ſancti angeli oculos pro ſua tenuitate alis velantes clamant Sanctus, Sanctus, Sanctus Iehouah, Izabaoh,* Iſa. 6. 2. 3. Pſ. 106. 23. 29. 40. 41. Num. 25. 11. *Ira Dei non eſt aliud quã voluntas puniendi* Aug. 15. de ciuit. Dei c. 15. Anſ. l. 7. c. 8. Cur Deus Hom. *Furor & ira in Deo non paſſionem mẽtis ſed ultionis, acerbitatem notant.* Carth. in Apoc. 19

t 1 Cor. 11. 3

u 2 Th. 1. 10

whereby hee[m] can ſimply an freely doe *whatſoeuer hee wi* that is agreable to his nature and whereby (as he hath *made* ſo hee ſtill *ruleth* heauen, an earth and all thinges therei This Almighty *power* of God i either *abſolute*; by which he ca will, and doe more than he wi leth or doeth, *math.* 3.9. and 2 53. *Rom.* 9.18. *Or actuall*, b which God doeth indeed wha ſoeuer hee will, and hindereth whatſoeuer hee will not hau done, *Pſa.* 115. 3.

5. *Maieſtie* is that, by whic God of his owne abſolute an free authoritie [n] raigneth an ruleth, as *Lord* and *King*, ouc all *creatures*, viſible, and inuiſ ble: Hauing both the right an *propertie* in all things, as [o] *from whom*, and *for whom*, are all things: as alſo ſuch a *plenitud of power*, that hee can pardon the offences of all whom he [p] *will haue ſpared*, and *ſubdu* all

mGe. 17. 1
pPſal. 115. 3
Mat. 11. 26
Eph 1 11.
Mat 8. 2.
Deus poteſt omnia quæ contradictionem non implicant. Aqu. 1. quæſt. 25 art. 3. 4.
Omnipotentia excludit omnes defectus qui ſunt impotentia, ſeu poſſe mentiri, mori, peccare, &c.

n 1 Chr. 29 11. 12.
2 Sam. 7. 22
Apoc. 5. 12 13.

o 1 Chro. 29. 14.
Hinc Deus dicitur, αὐτοκράτωρ.
p Rom. 9. 15.
Ioh. 4. 11

all his *enemies*; whom he will haue [q] plagued and destroyed, without being bound to *render* to any Creature a reason of his doing: but making his owne most holy and just *will*, his only most perfect and eternall *Law*.

From all these *Attributs* ariseth *one*, which is Gods soueraigne blessednes or perfectiō. *Blessednes* is that [r] *perfect* and vnmeasurable possession of *ioy* and *glorie*, which God hath in himselfe for euer: and is the cause of all the blisse and perfection, that euery Creature enioyeth in his measure.

There are other *Attributes* figuratiuelie and *improperly* ascribed vnto God, in the holy *Scriptures*, as by an *Anthropomorphosis*, the members of a man, *eyes, eares, nostriles, mouth, hands feete, &c.* or the sense s and actions of man, as *seeing, hearing, smelling, working, walking, striking. &c.* By an *Anthropopa-*

q Luk. 19. 2
psa. 21. 7.
psa. 110. 1.

r *Deus est* Schadai *sive* αὐτάρκης, *non solum quia Ipse nihil desiderat sed etiam quia nihil in eo desiderari potest. Creaturas fecit perfectas in suo quasq genere, ergo ipse perfectissimus est in se & per se,* Scal. Exero 146. Sect. 2.
Mark. 14. 61
Act. 17. 25
Rom. 11. 35. 36.
1 Tim. 6. 15
Mat. 5 4.
Iam. 1. 17.

popatheia, the affections, & passions of a man as *gladnes, griefe, ioy. sorrow, loue, hatred, &c.* or by an *Analogy*, as when hee is named a *Lion*, a *Rocke*, a *Tower*, a *Buckler*, *&c.* Whose significations euery* Commentary will expresse.

*See Master Willsons Dictionarie of the Bible, most profitable for this purpose:

Of all these Attributes, wee must hold these generall Rules.

NO *Attribute* can sufficiently expresse the *Essence* of God, because it is infinite, and ineffable.

Whatsoeuer therefore is *spoken of God, is not God*, but serueth rather to helpe our weake vnderstanding, to conceiue in our reason, and to vtter in our speech, the *Maiesty* of his *Diuine Nature*, so *farre* as he hath vouchsafed to reueale himselfe vnto vs in his *Word*.

2. *All the Attributes* of

GOD

God belong to *euerie one* of the three persons as well as to the *Essence* it selfe, with the limitation of a *Personall propertie*. As the mercy of the *Father*, is mercy *begetting*: the mercy of the Sone, is mercy begotten: the mercie of the *Holy Ghost*, is mercy proceeding; and so of the rest.

Attributa omnia propter soli ipsi TAUTOTHTA singulis divinitatis personis competunt.

3 The *Essentiall attributes* of God, differ not from his Essence. Because they are so in the Essence, that they are the verie *Essence* it selfe. [a] In God therefore there is nothing which is not either his *Essence* or persone.

a *In Deo nihil est, quod non sit ipse Deus.* Zanc.

4. The *Essentiall attributes* of God, differ not Essentially nor really one from another, (because whatsoeuer is in God is one most simple Essence, and one admites no diuision) but only in *our reason & understaning*, which being not able to know earthly things, by one *simple*

simple Act without the help
many distinct *Acts*, must of
cessitie haue the helpe of m
distinct acts to know the
comprehensible God. There
(to speake properly) there
not in God *many attributes*,
* *one only*, which is nothi
else but the Diuine *Essence*
selfe, by what attribute, soe
you call it. But in respect
our reason, they are said to be
many different Attributes. F
our [c]*Vnderstanding* conceiues
the name of *Mercy*, a thing di
fering from that which is c
led *Iustice*. The *Essentiall At
tributes* of God are not there
fore *really* inseparable.

5. The *Essentiall Attribut*
of God are not *parts* or *qual
ties*: of the Diuine Essence, n
[a]*Accidents* in the Essence, n
a Subject: but the *very* [h]*wh
and entire Essence of God*.

* *Omnia indi
visus sunt vnū,
ibi non obuiat
relationis op-
positio.*

c *Attributa
Dei omnia
ita in ipso sunt
ut sint ipsum
ita insint ut
nihil antece-
dat, nihil sub-
sequatur sed
ex intellectione
nostra (quæ
per quam um
bratilis est) a-
lia aliis prius
animo compre
henduntur.*
Scaliger. Ex.
395. sect 6.

a *Quæ de Deo
dicuntur.*
Χρητικῶς,
*relatione ad
creaturas, &
sic secundum
accidens non
exprimunt
mutationem
in diuina es-
sentia, sed in
creaturis fa-
ctam. Negan-
tur ergo de Deo
accidentia
realia, non autem prædicata accidentalia*

b *Omnia quæ in D
sunt, ita insint vt sunt ipse Deus.*

hat euery ſuch *Attribute* is not *aliud & aliud*, another and another thing, but one and the ame thing, There are therefore o *Quantaties* in GOD, by hich hee may be ſaid to be *ſo uch* and *ſumuch*: nor *Qualities* by which hee may bee ſaid o be *ſuch* and *ſuch*: but [c] what oeuer *God* is he is *ſuch* and the *ſame* by his *Eſſence*. by his *Eſſence* hee is *wiſe*, and therefore *wiſedome* it ſelfe: by his *Eſſence* he is *Good*, and therefore *Goodneſſe* it ſelfe by his *Eſſence* he is *mercifull*, and therefore *mercy* it ſelfe: by his *Eſſence* he is *iuſt*, and therfore *Iuſtice* it ſelfe, &c. In a word, God is great, without *Quality*: *good*, *true*, and *iuſt* without *Quantity*: *mercifull* without *paſſion*: an act without *motion*; *euery where* preſent without *ſight*, without *time* the *firſt* and the *laſt* the Lord of all Creatures, from whom all receiue themſelues, and all the

[c] *Eſſentia diuina identificat ſibi omnia que ſunt in diuinis.* Biel. ſub. 1. ſent. d, 1. d. 5.

Exhibet omnia, accipit nihil, ipsum igitur bonum est Deus ipse semper. Trismeg. Iet, 2. Plin.

good they haue; yet neither deth, *nor receiueth* hee any creaſe of Goodnes or happ from any other.

This is the plaine *deſcrip* of God, ſo farre as hee hath uealed himſelfe to vs in *Word.*

This doctrine (of al othe euery true *Practitioner of P* muſt *competently* know and *ceſſarily* beleeue, for foure *ſpe* *ciſes.*

1. That we may *diſcerne* *true* and *onely* God, from *falſe Gods* and *Idols:* or th iſt ſcription of God, is prop [a] knowne onely to his *Chur* in whom hee hath thus gra ouſly manifeſted him ſelfe.

[a] Pſal. 147. 19. 20. Ier. 10. 25.

2. To poſſeſſe our hearts wi a greater awe of his *Maieſ* Whileſt wee *admire* him for *ſimpleneſſe* and *infiniteneſſe:* *adore* him for his *vnmeaſura* *neſſe, vnchangeableneſſe,* an *ternity: ſeeke wiſedome* from

vn

nderſtanding and *knowledge*: *ſubmit ourſelues* to his bleſſed *will* and *pleaſure*: *loue him*, for his *loue*, *mercy*, *goodneſſe*, and *patience*: *truſt* to his *Word*, because of his *truth*: *feare* him for his *power*, *Iuſtice* and *anger*. *reuerence* him for his *holineſſe*: and *praiſe him for* his *bleſſedneſſe*: and to depend all our life on him, who is the onely Authour of our *life*, *being*, & all the good things we haue.

3, To *ſtirre vs vp* to imitate the *diuine ſprite* in his holy *Attributes*: and to beare (in ſome meaſure) the Image of his *Wiſdome*, *Loue*, *Goodneſſe*, *Iuſtice*, *Mercie*, *Truth*, *Patience*, *Zeale*, and *Anger*, againſt ſinne, that we may be *wiſe*, *louing*, *iuſt*, *mercifull*, *true*, *patient*, and *zealous*, as our God is.

4. Laſtly, that wee may in our Prayers and Meditations *conceiue aright* of his Diuine *Maieſtie*, and not according

to those grosse & blasphem
imaginations, which natur
arise in mens braines: as w
they conceiue God to bee l
an *old man sitting in a chair*
and the blessed *Trinity* to b
like that *tripartite idol*, whi
papistes haue painted in th
Church-windowes.

When therefore thou art
Pray vnto God. let thine *he*
speake vnto him: as to th
[a] *eternall* [b] *infinite*, [c] *Almigh*
[d] *holy*, [e] *wise*, [f] *iust*, [g] *merci*
[h] *Spirit, and most* [i] *perfect*, [k] *in*
uisible Essence of three seuer
Persons, Father, Sonne, and h
Ghost: who beeing [l] *present i*
all places, [m] *ruleth Heauen, a*
Earth vnderstandeth [n] *all m*
hearts, [o] *knoweth all mens mi*
ries; and is onely [p] *able to bes*
on vs all graces Which wee w
and to [q] *deliuer all penitent s*
ners; who with faithfull he
seeke (for Christs sake) his h
out of all their afflictions

trou

a psal. 90. 2.
b 1 Ki 8. 27
c Gen. 17. 1
Iob. 15. 25.
d Apoc. 4. 8
and 15. 4.
e Ro. 11. 33
and 16, 17.
f Ex, 34. 6 7
g Psa. 108. 4
and 103 11
& 145. 8 9
g Deu. 32 4
Gen. 8. 21.
ps. 145. 17
h Ioh. 4. 34.
i Deu. 32. 4
k 1 Ioh. 5. 7
Mat. 3. 16
Mat. 28. 19
2 Co. 13. 14
l 1 Ki 8. 17
ps. 139. 2.
Ier. 23. 23.
m Isa. 40.
26. 28.
Dan. 4. 32
n 1 Ki. 8 30
Ier. 17 10.
o Isa. 63. 16
p 1 Sam, 10
15
Mat, 11. 28

troubles whatsoeuer.

The ignorance of this true knowledge of God, maks manie to make an idole of the true God, and is the onely cause why so many doe professe *all other parts* of Gods worship and religion, with so much *irreuerence* and *hypocrisie*. Whereas if they did truly know God, they durst not but come to his holy seruice; and *comming* serue him with *feare* and *reuerence*, for so fare doeth a man feare God, as hee knoweth him; & then doth a man *truly know* God, when he ioynes *practise* to *speculation*: and that is.

First, when a man doth so acknowledg and celebrate Gods *Maiestie*, as hee hath reuealed him selfe in his Word.

Secondlie, when from the true and liuely sence of Gods *Attributes*, there is bred in a mans heart a *loue awe* and *confidence* in God: for, saith God

himselfe; *If I bee a father* wh
is my honour? If I bee a L
Psa. 34. 9. *where is my feare? O taste,*
see, that the Lord is good, sa
Dauid, Hee that hath not
experience tasted his goodn
knowes not *how good* hee is.
1 Iob. 2, 4. (saith *Iohn,*) *that saith he kno*
eth God, and keepeth not
Commandements, is a Liar,
the trueth is not in him. So fa
therefore as wee *imitate* G
in his *Goodnesse, Loue, Iust*
Mercy, Patience and other A
tributes, *so far* doe wee kn
him.

Thirdly when with inwa
groans, & the serious *desires*
our hearts, we *long* to attain
the perfect and plenary know
ledge of his *Maiestie,* in the
which is to come.

Lastly, this discouers ho
few there are who doe true
know God, for no man knowe
God, but hee that *loueth* hi
and how can a man choose b
lo

ue him, being the *Soueraigne* ood, if hee knew him? Seeing he *nature of God is to enamour* en *with the loue of his good-*
esse: and whosoeuer loueth any hing *more then God, is not worthy of God*; and such is euery ne, who settles the loue and est of his *heart*, vpon any thing esides *God*; If therefore thou doest beleeue that God is *Al-ightie*, why doest thou feare *Deuils* and *enemies*. and not confidently *trust in God*, and raue his helpe in all troubles nd, danger? If thou beleeuest hat God is *infinite*, how darest hou prouoke him to *anger? If* hou beleeuest that God is *sim-le*. with what heart canst thou *issemble* and play the *hypocrite?* If thou beleeuest that God is he *Soueraigne good*, why is not hy heart more settled vpon him, then on al *Worldly goods?* If hou doest indeed beleeue that God is a *iust Iudge*, how darest

1 Ioh 2.15.

thou liue so securely in sinne without repentance? If thou dost truely beleeue that God is most *wise*, why dost not thou referre the euents of *crosses* and *disgraces* vnto him, who knoweth how *to turne all things to the best, vnto them that loue him*? If thou art perswaded, that God is true, why deest thou doubt of his promises? And if thou beleeuest that God is *beauty* and * *Perfection* it selfe, why dost not thou make him alone the chiefe end of all thine *affections* and *desires*? for if thou loueſt beauty, hee is most faire if thou desireſt *riches*, he is most *wealthy*: if thou seekeſt *Wisedome*, he is most *wise*. Whatsoeuer *excellency* thou hast seene in any *creature*, it is nothing but a *sparkle* of that, which is in infinite † *perfection* in God: and when in heauen wee shall haue an *immediate communion* with God, wee shall haue them all per-

Rom. 8. 28

* *Si te habeam solum, sane ruat ardua æther, Tellus. rupta suo dissiliatque loco*

† *Creata omnia perfectius sunt in Deo, quã in seipsis.* Dionys. de. divin. c. 6.

perfectlie in him: *communicated* vnto vs. Breiflie in all *goodnesse* he is all in all. * Loue that one *good God*; and thou shalt loue him, in whom all the *good of goodnesse* consisteth. He that would therefore attaine to the *saving knowledge of God*, must learne to know him by *loue*. For *God is loue*, and [a] *the knowledge of the loue of God passeth all knowledge*. For *all* knowledge besides to know [b] how to *loue God*, and to serue *him only*, is nothing vpon *Salomons* credit, but *vanitie of vanities, and vexation of spirite*.

Kindle therfore O my [c] *Lady*! nay rather O my * *Lord charitie*, the loue of thy selfe in my soule, especiallie, seeing it was thy good pleasure, that beeing [d] reconciled by the blood of Christ, I should be brought, by the knowledge of thy grace, to the *communion* of thy glorie, wherein onely consists my *soue-*

* *Ama vnum illud bonum, in quo omne bonum est, & sufficit* Anselm. in pr o. cap. 25.

a Eph. 3. 19
1 Ioh 4. 8

b *Kemp* de. Imit. Christ

cap. 1.
c Eccl. 1. 2. 17,
* *Domina immo Dominus Charitas.* Bern.
d Rom. 5. 9, 10.
Ioh 17. 3. 22
1 Cor. 15. 28.

raigne good and happineſſe f
euer.

Thus by the light of his *own Word*, wee haue ſeene the *back parts* of IEHOVAH *Elohim*, the eternall *Trinitie*: whom to *worſhip* is true *Pietie*: whom to *beleeue*, is ſauing *Faith* and *verit tie*. And vnto whom, from a *Creatures* in Heauen and Earth bee *all praiſe, dominion*, and *glori* for euer, *Amen*.

Thus farre of the knowledg of God. *Now of the knowledg of* Mans ſelfe. *And firſt of th* ſtate *of his* miſerie and cor ruption, *without renouation b Chriſt*.

Me

Meditations of the miserie of a man, not reconciled to God in Christ.

O Wretched Man, where shall I beginne to describe thine *endlesse* miserie! Who art *condemned*, as soone as *conceiued*; and adiudged to *eternall* death, before thou wast borne to a temporall life. A beginning indeed I finde, but *no end* of thy miseries. For when *Adam* and *Eue*, beeing created after Gods owne *Image*, and placed in Paradise, that they and their posteritie might liue in a blessed state of life immortall, hauing Dominion of *all earthlie creatures*, and *onelie* restrained from the fruite of *one tree*, as a signe of their *subiection* to their Almightie Creator; though God forbade them this one small thing,

Damnatus antequam natus Aug.

thing vnder the penalty of eter
nal death; yet they belieued th
Deuils word before the *Word o*
God, making *God* (as much as i
them lay) *a lyer*. And so bee n
vnthankfull for all the benefit
which God bestowed on them
they became *male-content*
with their present state, as if
God had dealt *enuiously* or *nig*
gardly with them, and belee
ued that the *diuell* would mak
them partakeres of farre mor
glorious things, then *euer* Go
had bestowed vpon them; &
their pride they fell into high
treason against the *most High*
disdaining to bee Gods sub
iects they affected blasphe
mously to bee *gods themselues*
equales vnto God. Hence, til
they repented (lōsing Gods I
mage) they became like vnto
the *diuell*: and so al their poste
rity, as a Trayterous brood
(whileſt they remain *impenite*
like thee,) are subiect in thi
lif

life to all *curſed miſeries*, and in the life to coine, to the euerlaſting fire, prepared for the *diuel* and his angels.

Lay then aſide for a while thy *doting vanities*, and take a view with me of thy *dolefull miſeries*; which duely ſuruaied, I doubt not, but that thou wilt conclude, that it is farre better, neuer to haue *Natures* beeing, then not to be by grace, a *Practitioner*, of religious *Piety*.

Conſider therefore thy miſerie.

1. In thy *life*.
2. In thy *death*.
3. After *death*.

In thy life,

1. The miſeries accompanying thy *bodie*.
2. The miſeries which deforme thy *ſoule*.

In thy death, the miſeries which ſhall oppreſſe thy bodie and ſoule.

After death, the miſeries which

which ouer-wheime th
bodie and ſoule toget he
Hell.

And firſt, let vs take a view
thoſe miſeries which acco
panie thy bodie, accord
to the foure ages of thy

1. *Infancie.*
2. *Youth.*
3. *Manhood.*
4. *Olde age.*

Meditations of the miſeri
of Infancie.

WHat waſt thou beei
an *Infant*, but a *bru*
hauing the ſhape of a man? w
not thy *bodie* conceiued in
heat of luſt, the ſecret of ſha
and ſtaine of *originall ſin*? A
thus waſt thou caſt naked vp
the Earth, all imbreued in
blood of filthineſſe, (filthi
deede; when the Sonne of
who diſdained not to tak
him mans *nature*, & the in

ties thereof: yet thought it vnbeseeming his Holinesse to bee conceiued after the sinfull manner of mans conception. So that thy mother was ashamed to let thee know the manner thereof. what cause then hast thou to boast of thy *birth*, which was a *cursed paine* to thy mother, and to thy selfe, the *entrance* into a troublesome life: the greatnesse of which miseries, because thou couldest not vtter in wordes, thou didst expresse (as well as thou couldst) in weeping *teares*.

2. *Meditations of the miseries of Youth.*

WHat is *Youth*, but an vntamed *Beaste*? all whose actions are *rash* and rude not capeable of good counsell, when it is giuen; and *Ape-like*, delighting in nothing but in toyes and bables: Therefore thou

thou no sooner beganne
haue a little strength & *dis*
tion, but forth-with thou w
kept vnder the rod, and fe
of parents and Masters: a
thou hadst beene borne to
vnder the *discipline of others*,
ther thē at the *disposition* of t
owne will. No tyred horse was e
more willing to bee rid of
burthen, then thou wast to
out of the seruile estate of t
bondage. A state not wort
description.

3. *Meditations of the miseri*
of Manhood.

WHat is *mans* state, b
a Sea, wherein (
waues) *one* trouble ariseth
the necke of *another*: the la
worse then the former. No so
ner dideſt thou enter into
affaires of this world, but th
wast inwrapped about wit
cloud of miseries. Thy *Flesh* p
uo

ɔokes thee to *lust*, the world
llures thee to pleasures, & the
Deuil tempts thee to al kind of
ſinnes; *feares of enemies* affright
hee, *ſuits in Law* doe vexe thee
wrongs of ill *neighbours* doe op-
preſſe thee, cares for wife and
children doe conſume thee,
nd *diſquietnes* twixt open *foes*
& falſe *friends*, doth in a maner
conſound thee: Sin ſtings thee
within. *Satan* laies ſnares before
thee. Conſcience of ſinnes paſt
doggeth behind thee. Now
aduerſities on thy left hand frets
thee, anon *proſperity* on thy
right hand flatters thee: *ouer*
thy head Gods vengeance due
to thy ſin, is ready to fall vpon
thee: and *vnder thy feete*, *Hell*,
mouth is ready to ſwallow thee
vp. And in this *miſerable* eſtate
whither wilt thou goe for reſt
and comfort, the houſe is ful of
cares, the *field* full of *toyle*, the
Country of rudeneſſe, the *City*
of *factions*, the *Court* of *Enuie*
the

the *Church of Sects*, the *Se*
Pirats, the *Land of Robb*
Or in what *state* wilt thou
seeing *wealth* is enuied, and
uerty contemned; *witte* is
stracted, and *simplicity* is d
ded: *Superstition* is mocked,
Religion is suspected; *Vic*
aduanced, and vertue is dis
ced. Oh with what a *body*
art thou compassed about
world of wickednesse: what
thine *Eyes*, but *Windowes* to
hold vanityes? What are t
bares but *flood-gates*, to le
the streame of iniquity? W
are thy senses, but *matches*
giue fire to thy lusts? Wha
thine *Heart*, but the An
whereon *Satan* hath forged
ougly shape of all lewd affe
ons? Art thou nobly descen
thou must put thy selfe in p
of *forraine warres*, to get
reputation of *earthly honour*
times hazard thy *life* in a d
rate combate to auoide th
per

ersion of a Coward. Art thou borne in *meane* estate? Lord! what paines and drudgery must thou indure at *home* and *abroad* to get maintenance? and all perhaps scarce sufficiēt to serue thy necessity; and when (after much seruice & labour) a man hath got something; how little certainty is there in that which is gotten? seeing thou seest by daily experience, that hee who was *rich* yesterday, is to day a *begger*: hee that yesterday was in *health*, to day is *sick*: hee that yesterday was *merry* and *laughed*, hath cause to day to *mourne* and *weepe*; hee that yesterday was in fauour, to day is in disgrace: and hee, who yesterday was *aliue*, to day is *dead*, and thou knowest not *how soone*, nor in *what manner*, thou shalt dye thy selfe. And who can enumerate the *losses*, *crosses*, *griefes*, *disgraces*, *sicknesses* and *calamities* which are incident

incident to sinfull man; I speake nothing of the death of *friends and children* which oftimes seemes to be vnto vs more better then present death it selfe.

Meditations of the misery of old age,

WHat is *old age*, but the *receptacle* of all *maladies*? for if thy lot bee to draw thy *daies* to a long *date*, in come old bald-headed *age* stooping vnder *dotage*, with his *wrinckled* face, rotten teeth, and *stinking* breath: *teastie* with Choler, *withered* with drinesse, *dimmed* with blindnesse. *absurded* with deafenesse, *ouerwhelmed* with sickenesse; and *bowed together* with weaknesse, hauing no vse of any sense but of the sense of paine: which so raketh euery member of his body, that it neuer easeth him of *greife*, till he

e hath throwne him downto
is graue.

Thus farre of the miſeries
which accompany the body.
Now of the miſeries which ac-
company chiefly the ſoule in
this life.

Meditations of the miſery of the ſoule in this life.

THe miſery of thy ſoule will more euidently appeare, if thou wilt but conſider,

1. The *felicity* ſhe hath loſt.
2. The *miſery* which ſhe hath *pulled* vpon her ſelfe by ſinne.

1. The *felicity loſt*, was firſt the fruition of the *Image of God* wherby the ſoule was like vnto God in [a] *knowledge*, enabling her perfectly to vnderſtand the *reuealed will of God*. Secondly, *true holineſſe*, by which ſhe was free

a Col. 3. 10 Rom. 12. 2.

free from all prophane *erro*
Thirdly, *Righteousnesse*, whe
by shee was able to inclyne
her naturall *powers* & to fra
vprightly all her *actions*, pr
ceeding from those *power*
With the losse of this *diuine*
mage, shee lost the *loue* of Go
& the blessed *communion*, whi
shee had with his *Maiestie*
wherein consisted her life, a
happienesse. If the losse of *earth*
riches vexe thee so much, ho
should not the losse of this *Di*
uine treasure perplex thee muc
more?

2. The miserie which sh
pulled vpon *her selfe*, consists i
two things:

1. *Sinfulnesse*.
2. *Cursednesse*.

1. *Sinfulnesse* is an vniuersa
corruption both of her N
ture and actions: for her [a] *Na*
ture is infected with a *pronene*
to euerie sinne continually, t
[b] *Mind* is stuffed with *vanit*
t

a Eph. 2, 3. Gen. 6. 5.
b Rom. 12. 1 Eph. 4. 17

he [c] *Vnderstanding* is darkened with *ignorance*, the [d] *Will* affecteth nothing but vile and *vaine things*; All her [e] *Actions*, are euill; yea this deformity is so *violent* that oftentimes in the regenerate soule, the *Appetite* will not obey the gouernment of *Reason*, and the will wandreth after, and yeelds consent to sinfull motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* soule, which still remaines in her naturall corruption? Hence it is, that thy wretched *Soule* is so deformed with sinne defiled with *lust*, polluted with *filthines*, outraged with *passions* ouer-carried with *affections*, pining with *Enuy*, ouercharged with *Gluttony*, surquedred with *drunkennesse*, boyling with *Reuenge*, transported with *Rage*, and the glorious *Image* of God transformed to the ougly *shape* of the *Deuill*

c 1 Co. 2. 14
d Phil. 2. 3.

e Rom 3. 12
Rom. 7. 29

f Ioh. 8. 14.
g Gen. 6. 6

f *Deuill*, so far as it once g re
ted the Lord, *that euer hee*
man:

From the former flowes
other part of the *Soules mis*
called h *curſednesse*, whe
there are two degrees.

h Deut. 27 26. Gal. 3. 10. Pſa. 119. 21

1. *In part.*

2. *In fulnesse thereof.*

1. *Curſednesse in part* is t
which is inflicted vpon
Soule in *life* and *death*, an
common to her with the bo

The *curſednesse* of the ſoul
life, is the *wrath of God*, wh
lyeth vpon ſuch a creature,
farre, as that al things, not
calamities, but alſo very i *b*
ſings and k *graces* turne to rui
l *Terrour of Conſcience*, dri
him from God and his ſeru
that hee dare not come to
preſence and ordinances ;
is m *giuen* vp to the n ſlauery
Satan, and to his owne *luſts*,
vile *affections*.

i Ro. 2. 4. 5 Ier. 28. 13. k Iſa. 28. 13 l Gen. 38. 10, & 4. 14. Heb. 2. 15.

m Rom. 1. 21 24. 26. n Eph 2. 25 Col. 1. 13.

This is the *curſednesse* of
Soul

ule in *life:* now followes the *rſednes* of the Soule and body death.

leditations of the miſerie of the body and ſoule in death.

AFter that the *aged man* hath conflicted with long ckeneſſe, and hauing endured he brunt of *paine*, ſhould now pect ſome eaſe, in comes *eath* Natures *ſlaughter-man* ods *curſe* and Hels *purueiour*) nd lookes the *oldman grimme*, nd bla ke in the face, and either pitying his age, nor regarding his long endured dolours, will not be hired to forbeare either for ſiluer or gold ay, hee will not take to ſpare his life, *skin for skin*, and al that he old man hath: but *batters* ll the principall parts of his body, and arreſts him to appear before the terrible Iudge And, as thinking that the *old*

man will not dispatch to
with him fast enough ; *Lo*
how many darts of *calamit*
doth he shoot thorow him, *sti*
ches. *aches*, *crampes*, *feauers*
structions, *rhewmes*, *flegmes*,
like, *stone*, *winde*, *&c.*

O what *a ghastly* sight it
to see him then in his *bed*, wh
Death hath giuen him his *mo*
tall wound ? what a *cold sw*
ouer-runnes all his body ? wh
a *trembling* possesseth all
members : the *head* shooteth
the face waxeth *pale*, the *li*
blacke, the *neither Iaw-bo*
hangeth downe, the *Eyestrin*
breake, the *Tongue* faltreth,
Breath shorteneth, and smell
earthly; the *Throat* ratleth,
arteuerie gaspe the *Heart-stri*
are ready to breake asunder

Now the miserable so
sensibly perceiueth her earth
body to begin to *die*: for as
wards the *dissolution* of the
uersall frame of the *great.wo*

e *Sunne* ſhall bee turned into
rkeneſſe, the *Moone* into
lood, and the Starres ſhall fall
om heauen, the *Aire ſhall bee*
ll of ſtormes, and flaſhing
eteors, the *Earth* ſhall trem-
e, and the *Sea* ſhall roare and
ens hearts ſhall faile for feare,
pecting the *end* of ſuch ſor-
owfull *beginnings:* So towards
he *diſſolution of man*, (which is
he little world) his *Eies* which
re as the *Sunne* and *Moone*,
oſe their light, and ſee nothing
but blood-guiltineſſe of ſinne;
the reſt of the *Senſes*, as *leſſer*
Starres, doe one after another
ail and fall: his Mind, Reaſon,
nd *Memory*, as heauenly *pow-*
rs of his ſoule, are ſhaken with
earefull ſtormes of *deſpaire*, and
erce flaſhings of *Hell fire*; his
arthly body begins to ſhake
nd tremble, and the humours
ke an ower-flowing Sea roare
nd rattle in his throate, ſtill
pecting the wofull ends of

theſe dreadfull *beginnings*.
Whileſt hee is thus ſummo
to appeare at the great *Aſſ*
of Gods Iudgement, beh
a *Quarter-Seſſions* and *Ga*
delinery is held within himſ
where *Reaſon* ſits as Iudge
Deuil puts in a Bill of ind
Zech. 5. 2 ment, as large as that Bo
Ezec. 2. 10 of *Zachary*, wherein is allea
al thy *euill deeds*, that euer t
haſt *committed*, and all the
deedes that euer thou haſt
ted, & all the *curſes* and *in*
ments that are due to euery
Thine owne *Conſcience* ſhall
cuſe thee, and thy *Memory*
giue better *euidence*, and *D*
ſtands at the *Barre* readie,
cruell *Executioner*, to diſp
thee. If thou ſhalt thus
1 Ioh. 3. 10 demne *thy ſelfe*, how ſhalt t
eſcape the iuſt condemnat
of God, who knowes all
miſdeedes better then thy
Faine wouldeſt thou put ou
thy minde the remembran

hy wicked deeds, that trouble
hee: but they *flow faster* into
hy *remembrance*, and they will
ot bee *put away*, but crie vnto
hee, *Wee are thy workes, and wee*
ill follow thee. And whileſt thy
oule is thus *within*, out of *peace*
nd *order*; thy children, Wife,
nd frends, trouble thee as faſt
o haue thee put thy goods *in*
der; ſome crying, ſome cra-
ing, ſome pitying, ſome chea-
ng; all like *Fleſh Fleis* helping
o make thy *ſorrowes* more *ſor-*
wfull. Now the *dinels*, *who*
e come from *Hell to fetch a-*
y thy ſoule, begin to appeare
her; and waite, as ſoone as
ee comes foorth, to take her,
d carry her away. Stay ſhee
ould within, but that ſhee
eles the body beginne *by de-*
rees to *dye*, & ready, like a *rui-*
ous houſe, to fall vpon her head
earefull ſhee is to come forth,
cauſe of thoſe *Hell-hounds*,
hich waite for her comming.

Luk. 12. 20

Oh, ſhee that ſpent ſo m
dayes and *nights in vaine*,
idle *paſtimes*, would now
the *whole world*, if ſhe had it,
one houres delay, that ſhe mi
haue ſpace to repent & rec
cile her ſelfe vnto God. Bu
cannot bee. becauſe her B
which ioyned with her in
actions of ſin, is altogether
vnfit to ioyne with her in
exerciſes of repentance: and
pentance muſt bee of the *w*
man.

Now ſhee ſeeth that all
pleaſures are gone, as if t
had neuer beene: and that
onely *torments* remaine, w
neuer ſhall haue end of *be*
Who can ſufficiently expr
her *remorſe* for her ſins paſt
anguiſh, for her *preſent* miſe
and the *terror* for her torme
to come?

In this extremity, ſhe loo
euery where for helpe, and
finds her ſelfe euery way *b*

leſſe thus in her *greateſt* miſe-
ry (deſirous to heare the *leaſt*
word of comfort) ſhee directs
this or the like ſpeech vnto her
Eyes: *O Eyes* who in times paſt
were *ſo quicke ſighted*, can yee
iſſue noe *comfort*, nor any way
how I might eſcape this dread-
full danger? But the *Eye ſtrings*
are *broken*, they cannot ſee the
candle that burneth before him
nor diſcerne whither it be day
or night.

The Soule (finding no com-
fort in the *Eyes*) ſpeakes to the
Eares : *O Eares*, who were
wont to recreate your ſelues,
with hearing new pleaſant *diſ-
courſes*, and Muſickes ſweeteſt
harmonie, can you heare any
newes or tidings, of the leaſt com-
fort for mee? the *Eares*, are ei-
ther ſo *deafe, that they cannot*
heare at *all*, or the ſence of *hea-
ring* is growne ſo weake, that it
cannot endure to heare his *dea-
reſt* friends to ſpeake. And why

ſh..uld *thoſe eares* heare a
dings of ioy in *Death*,
could neuer abide to heare
glad tidings of the Goſpell
his life? the *Eare* can mini
no *comfort*.

Then ſhe intimates her gri
vnto the *Tongue*. Oh *Ton*
who waſt wont to *brag* it
with the *braueſt*, where are
thy big and daring *words*:
(in my greateſt neede) c
thou ſpeake nothing in my
fence Canſt thou nether
[illegible] *Enemies* with *threat*
words, nor *entreat* them w
faire ſpeeches? Alas, the To
two dayes a goe lay *ſpeech*
it cannot in his *greateſt* ex
mity, either *call* for a *little d*
or deſire a friend to *take*
with his finger the *flegme*,
is ready to *choak him*.

Finding heere no hope
helpe, he ſpeaks vnto the F
Where are yee, *O Feete*, wh
ſometime were ſo nimble
r

running, can you *carry* mee no where, out of this dangerous place? The feete are *stone-dead* alreadie: If they bee not *stirred*, they cannot *stirre*.

Then shee directs her speech vnto her *hands*, O hands, who haue beene so often approoued for manhood, in *peace* and *war*, and wherewith I haue so *often* defended my selfe, and offended my *foes*; neuer had I more neede than now. *Death* lookes me grim in the face & kils me, *Hellish fiends* waite about my bed to *deuoure* me: helpe now, or I perish for *euer*. Alas, the *hands* are so weake, and doe so *tremble*, that they cannot reach to the mouth *a spoonefull* of supping, to releeue languishing *nature*.

The *wretched* soule seeing her selfe thus *desolate*, and altogether destitute of friendes helpe & comfort; and knowing that *within an houre* shee must bee in

The dolefull lamentation of the Reprobate Soule at the point of death, 2 Sam. 22. 5

euerlasting paines, retires
selfe to the *heart* (which o
members is *primum vivens*, a
ultimum moriens) from whe
shee makes this *dolefull lam*
tation with her selfe;

O miserable *Caytife*, tha
am! How doe the *Sorrowes*
Death compasse mee! How doe
floudes of Belial make mee afra
How haue, *indeede*, the Inn
both of the *first* & *second* dea
ouertaken me at *once*! Oh ho
suddenlie hath *Death* sto
vpon mee with insensible d
grees! Like the *Sunne*, whi
the *Eye* perceiues not to mo
though it bee moste swift
motion. How doeth *Deat*
wreake on mee his *spite*, wit
out *pittie*! The GOD of *mer*
hath vtterlie forsaken mee: a
the *Deuill*, who *knowes* no *m*
cy, waites for to take mee. Ho
often haue I beene warned
this *dolefull day* by the faithf
Preachers of Gods Word, and
ma

made but a *iest* thereat? What profite haue I now of all my *pride, fine house, and braue apparell*, What is become of the sweete relish of all my delicious fare? All the *vvorldlie good* which I so *carefullie* gathered, would I now giue for a good Conscience, which I so carelessly neglected. And what *ioy* remaines now, of all my former flashly *pleasures*, wherein I placed my chiefe *delight*? Those *fooleish pleasures* were but *deceitfull* dreames, and now they are past like *vanishing shadowes*: but to thinke of those *eternall paines*, which I must endure for those *short pleasures*, *paines* mee as *Hell*, before I enter into *hell*. Yet iustlie, I confesse, as I haue *deserued*, I am *serued*, that being made after Gods *Image*, a *reasonable soule*; able to iudge mine owne estate, and hauing mercie so often *offered*, and I *intreated* to receiue it; I neglected.

&ted *Gods grace*, and pref
the *pleaſures of ſinne*, befor
religious care of pleaſing
lewdly ſpending my *ſhort t*
without conſidering wha
counts I ſhould make at my
end. And now all the plea
of my life beeing put to
ther, counternaile not the
part of my preſent paines.
ioyes were but *momentarie*,
gone, before I could ſtarce
ioy them : my miſeries are e
nall and *neuer* ſhall know
Oh, that I had ſpent the *ho*
that I conſumed *in carding*,
cing, *playing*, and other vile
erciſes, in *reading the Sc*
tures, *in hearing Sermons*, *in*
ceiuing the Communion, in
ping for my ſinnes, *in faſti*
watching, *praying and in pre*
ring my ſoule, that I might h
nowe departed in the *aſſu*
hope of euerlaſting Saluatio
O that I were now to *beg*
my life againe! how woul
conte

contemne the *world*, and the *vanitie* thereof! how *religiouslie* and *purelie* would I leade my life! how would I *frequent* the *Church*, and sanctifie the *Lords Day!* If *Sathan* should offer mee all the treasures, pleasures, and promotions of this world, hee should neuer entice mee to *forget* these *terrours* of this last dreadfull houre. But, O corrupt *carkasse*, and stinking *carrion!* How hath the Deuill deluded vs! and how haue we *serued* and *deceiued* each other. and pulled *swift damnation* vpon vs both? Now is my case more miserable, than the *beast* that perisheth in a ditch: for I must goe to *answere* before the *Iudgement seate* of the righteous Iudge of Heauen and Earth; where I shall haue none to speake for me: and these *wicked fiends*, who are priuie to all my euill deeds, will *accuse* me, and I cannot excuse my selfe. *Mine own heart al-*

readie

raady condemnes me, I muſt n
therefore bee *damned* before
Iudgement ſeat, and fro:n the
bee carryed by theſe *infer*
fiends, into that horrible pri
of endleſſe torment:s and *v*
darkeſſe; where I ſhall ne
more ſee light; that firſt m
excellent thing that God ma
I who glorified heretofore,
being a libertine am now *incl*
in the verie *clawes* of Sat:an
the trembling *Partridges* wit
the gripping *talons* of the ra
nous *Falcõ*. Where ſhall I lod
to night? and I who ſhall be
companions? Oh *horrour*
thinke! O *griefe* to conſider! O
Iob. 3. *curſed bee the day wherein I*
borne, and let not the day where
my Mother bare mee, bee bleſſ
Curſed bee the Man that ſhe
my Father, ſaying, A Chil
is borne vnto thee, and comfor
ted him. Curſed bee that Ma
becauſe hee ſlew mee not. Oh, th
my Mother might haue bee
m

y graue, or her wombe a perpe-all conception! How is it that came foorth of the wombe, to en-ure these hellish sorrowes! and at my dayes should thus ende ith eternall shame! Curſed bee he day that I was firſt vnited o ſo *lewde a bodie*: O that I had ut ſo much fauour, as that I ight *neuer ſee* thee more! Our *parting* is bitter & dolefull: but our *meeting* againe, to receiue at that dreadfull day, the *fulnes* of our deſerued vengeance, will bee farre more *terrible* and *intolerable*. But what meane I thus (by *too late lamentation*) to ſeeke to *prolong* time? *My laſt houre* is come: I heare the heart *ſtrings* breake: this filthie *houſe of clay* falls on mine head: heere is neither *hope*, *helpe*, nor *place*, of anie longer abiding. And muſt I needes bee gone? Thou *filthy carkaſſe*, Oh *filthie carkaſſe*, with *fare-ill*, *fare-well*, I leaue thee: And ſo all-trembling

ſhee

shee commeth *forth*, and ... *with* is seized vpon by *infe... fiends*, who carrie her w... violence *torrenti simili*, t... bottomlesse Lake that bu... with *fire* and *brimstone* : w... shee is kept as a *prisoner* in ... ments, till the *generall* Iu... ment of the *great Day*,

Apoc. 21. 8
Iude vers. 6
1 Pet. 4. 19

The loathsome *carkasse* ... terwards laide in the *graue*, ... which actiō for the most p... the *dead burie the dead* : tha... They who are dead in sinne ... rie them who are dead for... And thus the godlesse, and ... regenerated *worldling*, w... made *Earth* his *Paradise*; ... *Bellie* his *God*, his *Lust* his *L*... as in his *life* he sowed *vani*... so he is now *dead*, and reape... *miserie*. In his prosperitie he ... glected to serue God : In ... *aduersitie* God refuseth to ... *him*. And the Deuill, wh... hee *long* serued, now at len... payes him his wages. *Detes...*

vas his life, *damnable* his death The *Deuill* hath his soule, the *rane* hath his *carkas*, in which *ut* of corruption, *den* of death, nd *dungeon* of sorrow, let vs eaue the miserable *Caytife*, rot ting with his mouth full of earth, his belly full of wormes, and his carkasse full of stench ; expecting a fearfull *resurrection* when it shall be reunited with the soule that as they sinned together, so they may bee eternally tormented together.

Thus farre of the miseries of the *soule and body* in death: which is but *cursednesse in part* now followes the *fulnesse of cursednesse*: which is the misery of the *soule and body* after death.

Meditations of the misery of a man after death, which is the fulnes of cursednesse.

THE *fulnesse of cursednesse* (when it fals vpon a *creature*

ture not able to beare the l
thereof (*presseth* him dow
a Luk. 8. 38. & 16. 23. that bottomlesse [a] deepe o
b 1 Th. 1. 10. endlesse [b] wrath of *Almi*
God, which is called the [c] d
c Mat. 23. 33. *nation of hell*. This *fulnes* of
sednesse is either *particular*
generall.

Particular, is that which
a lesse measure of fulnesse lig
d Luk. 16. 12 23. teth vpon the [d] soule *immedi*
ly. as soone as shee is separat
1 Pet. 3. 19 Iud v. 6. 7. from the body. For in the ve
instant of dissolution, she is
the sight and presence of G
For when shee ceaseth to s
with the organe of *fleshly* eye
she seeth after-spirituall man
Act. 7. 55. ner, like *Stephen*, who saw th
glory of God, and *Iesus standin*
at his right hand: or as a man
who being *blind borne*, and *mi*
raculously restored to his sight
should see the *Sunne*, which h
neuer saw before. And thereb
the *testimony* of her owne *Con*
science, *Christ* the righteou
Iudg

Iudge, who knoweth all things maketh her, by his *omni-present* power to vnderstand the doome and Iudgement that is due vnto her sinnes, and what must be her *eternall* state. And in this manner standing in the *sight* of Heauen, not fit for her *vncleannes* to come into heauen; she is said to stand before the *Throne of God*, And so forthwith shee is carried by the *euill angels*, who came to fetch her with violence into *Hell*, where shee is kept as in a *Prison in euerlasting paines* and *chaines*, *vnder darkenesse*, *vnto the Iudgement of the great Day*: but not in that *extremity* of torments, which she shall finally receiue at the last Day.

The *generall* fulnesse of *cursednesse* is in a[g] *greater measure* of *fulnesse*: which shall be inflicted vpon both thy [h] *Soule* and *Body*, when by the mighty power of *Christ* (the *supreme Iudg*

Postquam anima de corpore est egressa subito iudicium Christi de salute cognoscit. Aug. li. 1. de anim orig. c. 4 Hier. Epi ad Pãnat. *Anima damnata continuo inuaditur a Damonib qui crudelissime eam rapientes ad infernum deducunt*, Cyril. Alex. in orat. de exit. anim. Mat. 5. 34. and 23. 21. Luk. 12. 20 Luk. 16 22 1 Pet. 2. 19. Iud vers. 7. Luk. 16 14

Luk. 1, 31.
g 2 Pet. 4. 9
Iude. v rs. 6.
Apoc. 11. 8
h Dan. 12 1
Ioh. 5. 18. 29.

Iudge of heauen and earth
one ſhall bee brought o
Hell, and the other out o
Graue as *Priſoners*, to rec
Apo 20.23 their dreadfull doome, ac
ding to their euill deeds. H
ſhall the Reprobat, by ther
ring of the *Sea*, the quakin
the *Earth*, the trembling of
Mat. 24 29 *Powers* of Heauen, and
Luk. 21. 24 25 roures of Heauenlie ſignes
driuen at the worlds end,
their wites end, Oh! wh
wofull ſalutation will there
betwixt the damned *ſoule* & *b*
at their re-vniting at that t
rible day!

The damned ſoules Apoſtrophe to her body at their ſecond meeting.

O ſincke of *Sinne*, O lumpe
Filthieneſſe (will the *Soule* ſ
vnto her *Body*) how am I com
pelled to re-enter vnto thee
not as vnto an *Habitatiõ* to re
but as a *priſon* to be tormente
together! How doeſt thou a
p:are in my ſight like *Iephte*
Daughter, to my greater tor
ment! Would God thou hade
perpe

rpetually rotted in the graue at I might neuer haue seene ee againe! How shall wee be nfounded together, to heare fore *God*, *Angels*, and *Men* y open all those *secrets sinnes* hich wee *committed together* aue I lost *heauen*, for the loue of such a stinking carrion? Art hou the *flesh*, for whose *pleasures* I haue yeelded to commit so many Fornications? O filthy *Belly*, how became I such a *fool* as to mak thee my God? How mad was I for *momentary* ioyes to incurre these torments of eternall pains? *Yee Rockes and Mountaines, why skip yee so like Rammes*, Psal. 114. 4. and *will not fall upon mee, to hide mee from the face of him, that comes to sit on yonder Throne? for the Great Day of his wrath is come, and who shall be able to stand?* Apoc. 6. 16, 17. *Why trembl'st thou thus, O Earth, at the presence of the Lord*, and wilt not open thy mouth

mouth and swallow mee v
thou diddest *Korah*, that I
seene no more.

O Damned furies! I would
might without delay teare
in *peices*, on condition that
would teare mee vnto *noth*
But whilest thou art thus
vaine bewailing thy misery,
Mat. 13. 41 *Angels* hale thee violently
Mat. 25 31 way from the brinke of th
graue, to some place neere th
Tribunall seat of Christ; whe
beeing a accursed Goate, sep
rated to stād beneath on eart
as on the *left hand of the Judg*
Christ shall rip vp all the ben
fits he bestoweth on thee, an
the *torments* he suffred for the
and all the good deedes whic
thou hast *omited*, and all th
vngratefull vilanies which tho
didst *committe* against him, an
his holy *Lawes*.

Within thee thine owne *con*
scie e (more then a thousan
witnesses) shall accuse th
th

Diuels who tempted thee all thy lewdeneſſe, ſhall on one on ſide teſtifie with thy conſcience againſt thee: and on the other ſide ſhall ſtand th. *holy Saincts* and *Angels* approuing Chriſtes Iuſtice and deteſting ſo filthy a *Creature*. *Beehind thee* an hideous noyſe of innumerable fellow-damned *reprobates* tarrying for thy *company*. *Before thee* all the World *burning* in a flaming fire, *Aboue thee* an irefull *Iudge* of deſerued vengeance, ready to pronunce his *ſentence* vpon thee. *Beneath thee*, the fiery and ſulphurous mouth of the *bottomleſſe pit*, gaping to receiue thee. In this wofull eſtate, to hid thy ſelfe, will bee *impoſible*. (for on that condition, thou wouldſt wiſh that the greateſt Rocke might *fall* vpon thee:) to *appeare* will bee *intolerable*, and yet thou muſt ſtand foorth, to receiue with other Reprobats this thy

h Anſelm. *lib. Meditat.*

Apoc. 6. 16. 17.

ſentence:

sentence: Depart from mee ye
sed, into euerlasting fire, prep
for the deuill and his angels.

Depart from me] there is
paration from all ioy and ha
neſſe,

Yee curſed] there is a h
and dreadfull *Excommunica*

Into fire;] there is the cru
of *paine.*

Euerlasting] there is the
petuity of *punishment.*

Prepared for the Deuil
his angels,] Heere are thy *in*
nall tormenting, and torme
companions.

O terrible ſentence! f
which the condemned ca
eſcape: which being prono
ced, cannot poſſibly bee *w*
ſtood: againſt which a man
not except, & from which
can no where *appeale*. So th
the damned, nothing rema
but helliſh torments, w
knowes neither eaſe of p
nor end of time. Frō this *I*

Bonauent. *Poſtil. Dom 3 poſt. Pent. Serm. 2.*

ent seat, thou must bee thrust
y *Angels*, (together with all
he damned *Diuels* and *Repro-*
ats) into the *bottemlesse Lake*
f vtter darknesse, that perpetu-
lly burnes with *fire* and *brim-*
one. Where vnto as thou shalt
e thrust, there shall bee such
eeping, *woes*, *and wailing*, that
he *cry* of the *company of Core*,
Dathan, and *Abiram*, when the
arth swallowed them vp was
othing comparable to this
owling: nay, it will seeme vnto
hee a *Hell*, before thou goest
nto *Hell*, but to heare it.

Into which bottomlesse *Lake*
fter that thou art once *plun-*
ed, thou shalt euer bee *falling*
owne, and neuer meet a *bot-*
ome: and in it thou shalt euer
ament and none shall *pity* thee:
hou shalt alwayes *weepe* for
ain of the *fire*, & yet *gnash* thy
eeth for the extremity of *cold*:
hou shalt *weepe* to thinke, that
hy miseries are *past* remedie:

Apoc. 21. 8

thou ſhalt *weepe* to thinke
to *repent* is to no purpoſe:
ſhalt *weepe*, to thinke, ho
the ſhadows of ſhort *plea*
thou haſt incurred theſe
rows of eternall *paines*:
ſhalt *weepe* to ſee, how
Boneuent, *weeping* it ſelfe can *nothing*
uaile; yea in *weeping* thou
weepe more teares, then the
water in the *ſea*; for the *wat*
the ſea is *finite*, but the wee
of a Reprobate ſhall be *in*
There thy *lacinious Eyes*
be afflicted with ſights of
ly ſpirits: thy *courious Eares*
bee affrighted with hid
noiſe of *howling Deuils*, and
gnaſhing teeth of *damned*
probates: *thy dainty Noſe*
be cloyed wih noyſon e ſt
of *Sulphur*, thy *delicate* T
ſhall be pained with into
ble *hunger*: thy *drunken t*
ſhall bee parched with
quenchable thirſt: thy *M*
ſhall be tormented, to th

ow for the loue of *abortiue pleas-*
res, which perished ere they
ıded; thou so foolishly lost
eauens ioyes, and incurredst
llish paines, which last beyond
ern itie. Thy *conscience* shall
uer sting thee like an Adder,
hen thou thinkest how often
hrist by his Preachers offered
e *remision of sins*. and *the King-*
me of Heauen freely vnto thee.
thou wouldest but *beleeue and*
pent: and how easily thou
ightest haue obtained mercy
those dayes; how neere thou
ast many times to haue *repen-*
ed, and yet didst suffer the Di-
ell and the World, to keepe
he still in *impenitency*; and how
he day of mercie is now past,
nd will neuer *d mne* againe.

How shall thy vnderstanding
e racked, to consider, how for
Momentany riches, thou hast
ost the eternall Treasure, and
hanged heauens felicitie, for
hels miserie! where euerie part

of the body without inter
sion of paine shall be cont
ally tormented alike.

In these *Hellish torm*
thou shalt be for euer de pri
of the *Beatificall sight* of G
wherein consists the *souera*
good and life of the soule. T
shalt neuer see light, nor
least *sight* of ioy, but lie in a
petuall *Prison* of *vtter dark*
where shall be no *order*,
horror, no *voice*, but of *blas*
mers and howlers, no *noise*,
of *tortures* and *tortured*: n
ciety but of the *deuill* and
angels, who being torme
themselues, shall haue no o
ease but to wreak their fur
tormenting thee. Where
be *punishment*, without *pi*
misery without *mercy*: *sor*
without *succour*: *crying*, w
out *comfort*: *mischiefs*, wit
measure: *torment* without
where the *Worme dyeth not*,
Mark. 9 *the fire is neuer quenched*; wi

wrath of *God* shall seaze vp-
on the Soule and Body, as the
flame of fire doth on the lumpe
of *Pitch*, or *Brimstone*. In
which *flame* thou shalt euer bee
burning, and neuer *consumed*:
euer *dying* and neuer *dead*: euer
wayling in the pangs of death,
and neuer rid of those panges,
nor knowing end of thy *paines*
so that after thou hast endured
them so many thousand yeeres
as there are *grasse* on the *earth*
or *sands* on the *Sea-shore*: thou
art no *neerer* to haue an end of
thy torments then thou wast
the *first* day that thou wast cast
into them: yea, so far are they
from ending, that they are euer
but beginning. *But* if after a
thousand times so many *thou-*
sand yeeres, thy damned soule
could but conceiue a hope, that
those her torments should haue
an end: this would be *some* cō-
fort to think, that at *length* an
end will come. But as oft as the

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Minde thinketh of this w
Neuer, it is as *another Hell*,
the *middest* of hell.

This thought shall force
damned to cry, ἐν αἰ ἐν αἰ as m
as if they shoud say, οὐκ ἀεὶ ἐ
O Lord *not euer*, *not euer*
ment vs thus. But their *co*
ences shall answer them as
Ecchoe, αει, αει *euer*, *euer*. H
shall arise this dolefull ουαι
and *alas* for euermore.

This is that *second death*,
generall perfect fulnesse of al
sednes and misery; which e
damned reprobate must *s*
so long as God and his sa
shall enioy *blisse* and *felici*
Heauen for euermore.

Thus farre of the *misery*
man in his estate of *corru*
vnlesse that hee be renewe
Grace in Christ.

Now followes the *knowl*
of *Mans selfe*, in respect o
state of regeneration by *C*
M

Meditations of the ſtate of a Chriſtian reconciled to God in Chriſt.

NOw let vs ſee, how *happy* a *godly man* is, in his ſtate of *renouation*, being reconciled to God in *Chriſt*.

The godly man, whoſe corrupt nature is *renewed* by grace in Chriſt, and become a *new creature*, is bleſſed in a three-fold reſpect. Firſt, in his life. Secondly, in his death. Thirdly after death.

1 His *bleſſednesſe* during this life, is but in part, and that conſiſtes in ſeuen things.

1 Becauſe he is *conceiued*, of the [a] *Spirit*, in the womb of his [b] Mother the *Church*: and is [c] *borne, not of blood, nor of the will of the fleſh, nor of the will of Man but of God*, who in *Chriſt* is his [d] *Father*: So that the [e] *Image of God his Father*, is re-

[a] Ioh. 3. 5.
[b] Gal. 4. 26.
[c] Ioh. 1. 13.
[d] Gal. 4. 6.
[2] Cor. 9. 7.
[e] Eph. 4. 8. 3. 13. 2. Col. 3. 10.

newed in him euery day
and more.

2. Hee hath, for the *merit* *Christs sufferings*, all his sin *original* and *actuall*, with *guilt* and *punishment* belong to them, [f] freely and fully *given* vnto him; and all [g] *righteousnesse* of *Christ* as fr and fully *imputed* vnto hi n so God is [h] reconciled vnto h and [i] *approueth* him as *right* in his sight and account.

3. Hee is freed from *Sa* [k] *bondage*, and is made a [l] *bre* of Christ, a *fellow* [m] *heire* of heauenly Kingdome: and a *rituall* [n] *King* and *Priest*, to fer vp [o] *spirituall sacrifices* to *by Iesus Christ*.

4. God *spareth* him, *as man spareth his owne sonne, that serueth him*. And this spar consists,

f Rom. 4. 8 25.
Rom. 8 1. 2.
1 Pet. 2, 24
g Rom. 4. 5 19
h 1 Cor. 5. 19.
i Rom. 8. 33 34
k Act. 16. 28
Eph. 2. 2
l Ioh. 20. 17
Rom. 8. 28
m Ro 8. 17
n Apoc 1. 6
o 1 Pet, 2. 5

Mal. 3. 17.

1 Not taking notice of euerie fault, but *bearing* with his infirmities. *Exodus* 34. 6. 7. A louing *Father*, will not caſt his *Childe* out of doores in ſickneſſe.

2 Not making his *puniſhment* when hee is *chaſtened*, as great as his *deſerts*. Pſal. 103. 10.

3 *Chaſtening* him moderatelie, when hee ſeeth that hee will not by any *other* meanes bee reclaimed, 2. *Sam.* 7. 14. 15 1. *Cor.* 11. 32.

4 *Graciouſlie accepting* his *endeuours*, notwithſtanding the imperfection of his obedience; and ſo preferring the *willingneſſe* of his minde, before the *worthineſſe* of his worke, 2. *Cor.* 8. 12.

5 Turning the curſes

which hee deseru
crosses, and fatherl
rections; yea, all[a] th
all [b] *calamities* of
life, [c] death it selfe, [d]
his *verie sinnes*, vnt
good.

5. God giues him his [e]
Spirit, which

1 *Sanctifieth* him by
grees throughout:
that hee doth more
more *die* to sin, and
to righteousnesse.

2 *Assures* him of
[f] *adoption*, and that h
by *Grace* the chil
God.

3 *Encurageth* him to
with *boldnesse*, and
fidence, into the pre
of God.

4 *Mooueth* him wi
feare, to say vnto
Abba Father.

5 *Powreth* into his
the gifts of *sanctifi*
yer. 6.

a Ro.8.28.
b psal. 89. 31.33.
Psal.11.97
Heb.11.10
2Cor.12.7
c 1 Cor. 3. 22.and 15. 54.55
Heb.2. 14. 15.
d Luk. 22 31.32
Psa. 51. v3 14.
Rom 5. 20 21
e 1. Thess. 5 23
f Rom. 9. 10
Rom.8.16.
h Heb.4.15
Eph.3. 12
Gal. 4. 16.
Rom.8,15, 16
Zach.12.12

6 *Perſwadeth* him, that both hee and his *prayers* are accepted and heard of God for Chriſt his Mediators ſake. Rom. 8. 16 17

7 Fills him with
- 1 *Peace* of conſcience. Rom. 5. 1. and 14 17.
- 2. *Ioye* in the Holie Ghoſt: in compariſon whereof, all *Earthlie Ioyes* ſeeme *vile* and *vaine* vnto him. Rom. 5. 3. and 14. 17

6 Hee hath a *recouerie* of his [a] *ſouereignity ouer* the *creatures*, which hee loſt by *Adams fall*: and from thence *free libertie* of [b] vſing all thinges which God hath not [c] *reſtrained*, ſo that hee may vſe them with a *good conſcience*. For *to all thinges in* Heauen and Earth, hee hath a *ſure tittle* in this life: and hee ſhall haue the plenarie and peaceable [f] *poſſeſſion* of them in the life to come. Hence it is

a pſal. 8. 5. &c. Heb. 2. 7. 8.
b 1 Cor 9. 1 Rom. 14. 4 1 Tim. 4. 2. &c.
c 1 Cor. 3. 19. 21
d 1 Cor. 9. 21. 23. Heb. 2. 7.
e 1 Cor. 3. 23
f Mat. 25 34. 1 Pet. 1. 4. &c.

is, that all *Reprobates* are b
ſurpers of all that they poſ
and haue no g *place* of their
but *Hell*.

g Act. 1.25

7 Hee hath the *aſſurance*
Gods *Fatherlie* care and pro
&tion, day and night ouer hi
which care conſiſteth in th
things.

1 In prouiding all thin
neceſſarie for his So
and *Bodie*, concern
this life, and that whi
is to come: ſo that h
ſhall be ſure euer, eith
to haue *enough*: or pa
ence to bee *content* wi
that hee hath.

Mat. 6. 32
2 Cor. 11. 14
Pſal. 23.
Pſal. 34. 9. 10.

2 In that God giues h
Holie *Angels* as *Mi*
ſters a charge, to atte
vpon him alwayes f
his *good*: yea, in dang
to *pitch their tentes*
bout him for his ſafe
where euer hee be. Y
Gods *protection* ſh
defe

Heb. 1. 14.
Pſa. 34. 7.
Pſal. 91. 11

defende *him* as a *cloude by day, and as a pillar of fire by night*: and his prouidence *ſhall hedge him from the power of the* 3 *Deuill.*

Isa. 4. 5. Iob. 1. 10.

In that *The eyes of the Lord are vpon him, and his eares continuallie open to ſee his ſtate*, and to heare his complaint; and in his good time, to deliuer him out of al his troubles.

pſa. 34. 15. Gen. 7. 1

pſa. 34. 19.

Thus farre of the *bleſſed* eſtate of the godlie: and *Regenerated* man in this life: Now of his bleſſed eſtate in death.

2 *Meditations of the bleſſed eſtate of a regenerate man in his death.*

WHen God ſends *Death* as his *Meſſenger*, for the *regenerated man*, he meetes him *halfe* the way to Heauen; of

a phil 3. 10
b Col. 3 2.

for his [a] *conuersation*, and
fection is there before
Death is neither *strange*
fearefull vnto him. Not *stra*

c 1 Cor. 13 31

because he [c] *died daily*: not *fe*
full, because whilest hee *li*
he was *dead*, and his life

d Col. 3. 3.
e Apoc. 14.

[d] *hid with Christ in God*. To
vnto him therefore, is noth
else in *effect*, but to [e] *rest fr*

f 2 Cor, 5. 6.

his labour in this world; to

g Ioh. 14. 1
h Heb. 12. 22; &c.

[f] home to his [g] *Fathers ho*
vnto the [h] *City of the liuing*
the heauenly Ierusalem, to an
numerable company of Ang
to the generall assembly
Church of the first borne, to G
the Iudge of all, and to the
rits of iust men made perfect,
to Iesus the Mediatour of
New Testament. Whilest
body is sicke, his mind is sou

i psal. 41. 3

for, God [i] *maketh all his bi*
his sickneſſe, and strengthe
him with faith and patie
vpon his bed of sorrow.
when hee beginnes to e

nto the *way of all the world*; he giueth (like[m] *Iacob*, *Moſes*, and *Ioſhua*) to his Children and friendes, godly exhortations and counſels, to ſerue the true God, to worſhip him truly all the dayes of their life. His *bleſſed* ſouſe breatheth nothing but *bleſſings* and ſuch ſpeeches as fauour *a ſanctified ſpirit*. As his *outward* man *decayes*, ſo his *inward* man *increaſeth*, & waxeth ſtrōger. When the *ſpeech* of his tongue *faultereth*, the *ſighes* of his heart *ſpeake lowder* vnto *GOD*: when the ſight of the *Eyes* faileth, the *holy Ghoſt* illuminates him inwardly with abundance of *ſpirituall light*. His ſoule feareth not, [n] but *is bold to goe out of the body, and to dwell with her Lord*. Hee *ſigheth* out with [o] *Paul*, *Cupio diſſolui*. *I deſire to be diſſolued and to be with Chriſt*. And with [p] *Dauid*, *As the Hart panteth after the water brookes: ſo panteth my ſoule after thee*

[m] Gen. 49.

[n] 2 Cor 5. 8.

[o] Phil. 4. 23

[p] Pſal. 42. 2

thee, O God: My ſoule thi
for God for the liuing God:
ſhall I come and appeare
God? Hee prayeth with
q Apo. 6. 10 *Saints,* q *How long, O L*
which art holy and true? r *C*
r Apoc. 22. *Lord Ieſus, come quickly.*
s Ioh. 14. 5. when the s *appointed time* o
diſſolution is come, know
t pſa. 31. 5 20 that hee goeth to his t *Fa*
and *Redeemer* in the peace
good conſcience, and the
red *perſwaſion* of the forgiu
of all his ſins, in the *blood o*
Lambe, hee ſings with ble
old *Simon*, his u *Nunc dimi*
u Luk. 2. 29 *Lord, now letteſt thou thy*
pſa. 37. 17. Iſa. 57. 2. *uant depart in peace, &c.* and
x Pſal. 31. 1 *renders* vp his ſoule, as it w
y Act. 7. 59 with his *owne hands, into*
hands of his heauenly Fat
ſaying with *Dauid:* x *Into*
hands, O Father, I commen
ſoule; for thou haſt redeemed
O Lord, thou God of truth.
ſaying with *Stephen,* y *Lord*
ſus, receiue my ſpirit; He no

r yeeldes vp his sacred Ghost,
t *immediatly* the [z] *holy An-*
ls, who attended vpon him
om his *birth*, vnto his *death*
rry and accompanie his *soule*
to *Heauen*, as they did the
oule of *Lazarus* into *Abra-*
ms bosome, [b] which is the
ingdome of Heauen, whether
nely *good Angels* & *good works*
doe accompany the soule: the
one to *deliuer* their [c] *charge*, the
ther to *receiue* their [d] *reward*.

The *Body* in conuenient
me, as the sanctified [e] *Temple*
f the *Holy Ghost* the [f] *members*
Christ nourished by his *Body*
nd [g] *price of* the *blood* of the
Sonne of God, is by his fellow-
brethren reverently laide to
sleepe in his graue, as in the
ed *of Christ*. in an assured
ope to [i] *awake in the resurre-*
tion of the iust, at the last day
o bee partaker with the soule
f life & glory euerlasting. And
n this respect not only the

soule

z Mat. 18. 10 Act. 12. 15 and 27. 23.
a Luk. 16. 22
b Mat. 8. 11 Luk. 13, 28 Act. 15. 10 11 Ephe. 1 10 Heb. 11. 9. 10. 16. 12. 22 23.
Luk. 19 9. and 9. 31.
c Psa. 91. 11 Heb. 1. 14.
d Apoc. 14 13. & 22. 12
e 1 Cor. 1. 9
f 1 Cor. 6 15 Mat. 26. 26.
g 1 Cor. 6. 20. 1 Pet. 1. 19
h 1 Thes. 4, 14. Act. 7. 6 8. 2
i Dan. 12. 2 Ioh 5. 28, 29. Luk. 14. 14 1 Thess. 4. 16. 17. Apoc 14. 15

soules, but the very *bodies* faithfull also are *termed*

Thus farre the *blessed* the soule and body of th generated man *in death*. let vs see the *blessednesse* o soule and body *after death*

3. *Meditations of the blessed of the* Regenerated *ma after Death.*

THis state hath three grees:

1 From the day of *Dea* the *Resurrection*.

2 From the *Resurrecti* the pronouncing of the *tence*.

3 After the *Sentence*, w lasts *eternally*.

As soone as euer the R *rated man* hath yeelded v Luk. 16. 22 Soule vnto *Christ*, the holy *gels* take her into their cus an *immediatly* carry her *Heauen*: and there p

r [b] before *Christ*, where shee is
wned with a [c] *Crowne of righ-*
uſneſſe and glory : not which
ee hath deſerued by her good
orks, but which *God* hath pro
iſed of his free goodnes to al
ole who in loue h ue in this
fe vnfainedly ſerued hi n, and
ught his glory.

Oh, what ioy will it be to thy *Soule?* which was wont to ſee but *miſery and ſinners*, now to ehold the *face* of the *God of Glory?* yea, to ſee Chriſt well-omming thee, as ſoon as thou rt preſented before *him* by the oly *Angels*, with an *Euge bone rue? Well done, and welcome ood and faithfull ſeruant, &c. nter into thy Maſters ioy.* And what ioy will his bee, to be-olde *thouſand thouſands of Cherubins, Seraphins, Angels, Thrones, Dominions, Principalities, Powers*: All the *holy Patriarches, Prieſtes, Prophets, Apoſtles, Martyrs Profeſſors*: and all the

b Heb. 1. 14 and 12. 24
c 2 Tim. 4. 8 Apoc. 2 10 1. Pet. 5 1.

Col. 1. 6. Eph: 1. 21.

th*e ſoules* of thy *Friends*, [illegible]
rents, *Husbands Wiues*, *Childr*[illegible]
& the reſt of Gods *Saints*, [illegible]
departed befor thee in the tr[illegible]
Faith of Chriſt, ſtāding befo[illegible]
Gods Throne in bliſſe and glory
If the *Queene* of *Sheba*, beho[illegible]
ding the glory and attendanc[illegible]
giuen to *Salomon*, as it we[illegible]
rauiſhed therewith, brake o[illegible]
and ſaid, *Happie are thy men*
happy are theſe thy ſeruants
1 Kin. 10. *which ſtand euer before thee an*
heare thy wiſedome: How ſha[illegible]
thy *ſoule* bee rauiſhed to ſee he[illegible]
ſelfe by grace admitted to ſtan[illegible]
with this glorious Company
to behold the bleſſed Face of
Chriſt, & to heare all the *treaſures* of this Diuine *wiſedome*?
How ſhalt thou reioyce to ſee
ſo many *thouſand thouſands*
well-comming thee into their
Luke 15. heauenly ſociety! for as they all
reioyced at thy *conuerſion*; ſo
will they now bee much *more*
ioyfull to behold thy Coron[illegible]
tion

tion: and to see thee receiue thy *Crowne*, which was laid vp for thee against thy *comming*, For there the *crown* of *Martyrdome* shall bee put on thy head of a *Martyr*, who for Christes Gospel sak indured torments: the *Crowne* of *Virginitie* on the head of a *Virgine*, which subdued *Concupiscence*: the Crowne of *Pietie* and *Chastitie* on the head of them, who sincerelie professed Christ and kept their *Wedlock-bed* vndefyled: the *Crowne* of good works on the good *Almes-giuers* head who liberally relieued the poore: the *Crowne of incorruptible glory* on the head of those Pastors, who by their preaching & good example, haue conuerted soules from the corruption of sinne, to *glorifie* God in holinesse of life. Who can *sufficiently* expresse the reioycing of this heauenly company, to see thee thus *crowned* with glory, *arrayed*

1 Tim. 4. 8.

Apoc 7. 9.

ed with the shining Ro
righteousnesse; and to be
the *Palme of victory* but
thy hand? Oh what *gratul*
will there bee, that thou
escaped all the miseries of
World, the snares of the Di
the paines of hell, and *obta*
with them thy *eternall* rest
happinesse? for there euery
ioyeth as much in anot
happinesse, as in his owne,
cause hee shall see him as m
loued of God as himselfe. Y
they haue as many distinct *io*
as they haue compartners
their ioy. And in this ioy
and blessed state, the soule
steth with Christ in *Hea*
till the *Resurrection*, when
Apoc. 7. 9. the number of hell-fellow
uants and Brethren be fulfi
which the Lord tearmeth
a little season.

The *second degree* of m
blessednesse after death, is fr
the *Resurrection*, to the *p*
nouma

nouncing of the finall Sentence or at the last day,

1 The *Elementary Heauens*, earth, and all things therein, shall bee[a] *dissolued* and *purified with fire*.

2 At the[b] sound of the last *Trumpet*, or *voice of Christ*, the *Archangell*, the *very same bodies* which the *Elect* had *before* (though turned to dust & earth) shall arise againe, And in the same *instant*, euery mans Soule shall re-enter into his *owne body*, by *vertue* of the Resurrection of *Christ* their head, and be made aliue, and rise out of their graues, as If they did but *awake* out of their *beds*. And howsoeuer *Tyrants* be mangled their bodies *in peeces*, or consumed them to *ashes*: yet shall the *Elect* finde it true at that day, that *not an haire of their head is perished*.

3 They shall come forth out of their graues, like so many *Iosephs*

a 2 Pet. 3 10. 12. 13.
b 1 Cor. 15 52
1 Thes. 4 16
Ioh 5. 28.
Ezek. 37.
Rom. 8. 11
Rom 5. 17
1 Cor. 16. 22
Phi. 10. 11.
1 Thes. 4. 14
Mat. 19. 30

Ioſephs out of *Priſon*: or
out of the *Lions Dens*: or
out of the Whales Bellies.

4. All the bodies of
left being thus made *ali*
ariſe in that [f] *perfection*
ture, wherevnto they
haue attained by their *a*
temperament, if no *impe*
had hindred: and in that
of age, that a perfect man
about three and thirty
old, each in their [g] *proper*
Wherevnto *Diuines* thin
Apoſtle alludeth when he
[h] *Till wee all come vnto a*
man vnto the meaſure of
(or ſtature) *of the full*
Chriſt. Whatſoeuer *imper*
was before in the body
blindneſſe, lameneſſe, crooke
ſhall then be done away
ſhall not halt, nor *Iſa*
blind, *nor Leah bleare-ey*
Mephiboſheth be *lame*: *for*
uid would not haue the
& *lame* to come into his

Dan 4. 10. 1 Theſ. 4. 14.
Par eſt poteſtas Dei ad inſtituendos & reſtituendos homines.
Anathegor.
f Iſa. 65 20
g Tertul de *Reſurrect c.* 6 Hier *Epi.* 27. & 61.
Aug. lib 22 *de Ciuit Dei cap.* 17. & *omnes Theologi in* 4. *Sent. diſt* 44.
h Ephe 4. 13
Ita communiter credunt.
Theologi in 4. *Sent d ſt.* 44
Vide Aug. *de ciui Dei lib* 22. *c* 15. & 16.

ch leſſe will Chriſt haue
dneſſe and *lamneſſe* to d wel
his Heauenly Habitation.
riſt made all the *blinde* to ſee,
e *Dumbe* to ſpeake. the deafe
heare, the lame to walke,
e: that c me to hi n to ſeeke
s grace on earth. much more
ll hee heale all their *imperfe-*
ons, whom hee will admit to
s *glorie in heauen. Among thoſe*
ibes, there is not one feeble:
t the lame man ſhall leape as
heart, and the dumbe mans
gue ſhall ſing. And it is very
obable, that ſeing God cr a-
our *firſt parents*, not *In-*
ts, or *Old men*, but of a *per-*
age, or *ſtature*; the ανακλασις,
new creation from death, ſhal
ry way be more *perfect*, then
πλασις or firſt frame of man
m which hee fell into the
e of the *dead.* Neither is it
e that *Infancie* being *imper-*
tion. and *old age corruption*,
well ſtand with the ſtate

pſal. 105. 37.
Iſa. 35. 6.

of a *perfect glorified* body.

1 Cor. 15. 43. 5 The *bodies* of the *Elect* being thus raised, shall haue most excellent and superr rall *qualities*. For,

1 They shall bee raised in *power*, wherby they shall for euer be freed from *wants* and *weaknesses*, *inabled* to continue without the vse of meat, *drinke*, *sleepe*, and other former helpes.

1 Cor. 15. 41
Isa. 36 20.
Aug. Ench. cap. 90
Mat. 43. 12
Dan. 2. 3.
Luk, 9. 31
Zach. 9. 16.
1 Thes. 4. 17

2 In *incorruption*, whereby they shall neuer be *subiect* to any manner of *imperfections*, *blemishes*, *sicknes* or *death*.

3 In *glory*, whereby their *bodies* shal *shine* as bright *as the Sun in the firmament*, and which being most *transparent*, *their soules* shall *shine* thorow, and be more *glorious* then their bodies. Three *glories* which *glory* was *lost*

First, in *Moses face*: secondly, in the *transfiguration*: thirdly, in *Steuens countenance*. Three *instances* and *assurances* of the *glorification* of our bodies, at that glorious Day. Then shall *Dauid* lay aside his *Shepherds weede*, and put on the robe of the Kinges sonne *Iesus*, not Ionathans. Then euerie true *Mordecai* (who mourned vnder the *Sackecloth* of his corrupt *flesh*) shall bee arayed with the Kings *Royall apparell*: and haue the *Crowne-Royall* set vpon his head, that all the world may see; *how it shall bee done to him, whom the King of Kings delighteth to honour*. If now the rising of one sunne makes the morning so glorious: how glorious shal that *Day* be, when innumerable *millions of millions* of bodies of

Exo 34.27
Matt. 17.
Act. 6. 15.

1 Sam 18.4
Hest 6. 4.

Saincts and *Angels* appeare more glorious then the *brightnes* of the *Sun!* the Body of Christ in glorie surpassing

4. In *Agilitie*, whereby our bodies shall be able to *ascend*, and *to meet the Lord at his glorious coming in the ayre*, as Eagles *flying vnto their prey*, *sed carkasse*. To this agilitie of the Saints glorious bodies, the Prophet alludes, saying, *They shall renew their strength, they shall mount vp with wings as Eagles: they shall run and not be wearie they shall walke, and not faint.* To this state may be referred: *In the time of visitation they shall shine, they shall run to and fro, as sparkles among the stubble.*

And in respect of the

Vbi volet spiritus ibi erit & corpus, August. Mat. 24 28

Isa. 40. 31. Wisd. 3, 7. 1 Cor. 15. 46.

Spiritualia post resurrectionem erunt corpora non quia corpora esse desistunt, sed quia spiritu viu si cause subsistunt. Aug. lib 13. de ciuit. Dei. cap. 23.

foure *qualities*, *Paul* calleth the raised bodies of the elect, *Spiritual*: for they shall be spiritual in *qualities*, but the same still in *substance*,

And howsoeuer *sinne*, and *corruption* make a man in this state of *mortality* *lower* then *Angels*; yet surely when God Psal. 8. 5. hath thus *crowne him with glory and honour*: I cannot see how man shall be any thing *inferiour* to *Angels*. For are they *Spirits*? so is *Man* also, in respect of his soule; yea more then so they shall haue also a spirituall body, *fashioned like vnto* Phil. 3. 21 *his glorious body of the Lord Iesus Christ*; in whom mans *nature* is exalted by a *personal vnion* into the *glory* of the *Godhead*, and individuall society of Heb. 2. 16 the blessed *Trinity*: An honour which hee neuer vouchsafed to *Angels*. And in this respect man hath a prerogatiue *aboue* them;

Nay, they are but *spirits* pointed to be *Ministers* the *Elect*: and as many of who at the first disdained office, & would not keepe first standing, were for pride hurled into hell. This seeth not the *dignity of* but extols the greatne Gods loue to *Mankind*.

Heb 1. 14. pla. 91. 11

Iude vers. 6
2 Pet. 2. 4.

But as for all the *Elect*: wh that second and sudden c ming of Christ, shall be fo *quicke* and *liuing*: he * that shall burne vp the com tion of the world, & the wo therein shall in a [a] *moment* the *twinkling of an eye*: ouer them as it [b] findes them e *grinding* in the *Mill* of pro on, or walking in the *fields* pleasure or *lying* in the *be* ease: and so (burning vp drosse and corruption) of tall, make them *immortall* dies: and this *change* shall vnto them in stead of *death*

* 2 Pet. 3. 10. 11. 12.

a 1 Cor. 15 51.

a Luk. 17. 31.

Then shall the Soule with yfulnesse greet her *Body*, say: g: Oh, well met againe, my *are sister!* How sweet is thy oice! how comely is thy coun- enance hauing lien hid so long n the clifts of the rocks, and in he secret places of the *graue?* hou art indeed an habitation r, not only for mee to dwell n; but such as the *Holy Ghost*; inkes meete to reside in, as is *Temple* for euer. The *Win- r* of our *affliction* is now past: he storme of our misery is lowne ouer, and gone. The *odies* of our Elect Brethren ppeare more *glorious* then the *illy flowres* on the earth: the me of singing *Hellelujah* is ome: & the voyce of the *trum- et* is heard in the Land. Thou ast bene my *Rocke-fellow* in the Lords labour, and companion n persecutions and wronges; or *Christ* and his *Gospels* sake; ow shall wee enter together

The Elect Soules *Apostrophe* to her bodie, at her first meeting in the resurrection.

Cant. 2. 14.

into our *Masters ioy*. As
hast borne with me the C
so shalt thou now weare
me the Crowne. As thou
with mee *sowed* plenteous
teares, so shalt thou *reape*
me aboundantly in *ioy*. O bl
aye *blessed* bee that God? w
(when yonder *reprobates*
their whole time in *pride*,
ly lust, *eating*, *drinking*, and
phane vanities) gaue vs gr
to ioyne together, in *wat*
fasting, *Praying* reading
Scriptures, keeping his
baths, hearing *Sermons*, r
uing the Holy *Communion*,
keuing the *poore*; exercisi
all humility) the works of
to God; and walking *consi*
bly in the duties of our c
towards *men*. Thou shalt
heare *no mention* of thy *sin*
Psal. 32. 1 they are *remitted* & *recouered*
euery *good worke*, which t
hast done for the Lords
shall bee rehearsed & rew

Cha

Cheere vp thy heart, for thy *Iudge* is *flesh* of thy *flesh*, and *bone* of thy *bone*. Lift vp thy head, behold these glorious *Angels*, like so many *Gabriels*, flying towards vs, to tell vs *that the day of our redemption is come*, and to conuey vs in the clouds, to meete our Redeemer in the Aire. Loe, they are at hand. *Arise therefore, my doue, my Loue, my faire One, and come away.* And so like *Roes*, or young *Harts*, they runne with *Angels* towards *Christ*, ouer the trembling Mountaines of *Bether*. Dan. 9. 21 &c. Luk. 21. 28 Can. 2. 1. 3 Verse 17.

6 Both quicke and dead, being thus *reuiued* and *glorified*, shall forthwith (by the *Ministery of Gods* Holy *Angels*) bee gathered from all the quarters & parts of the world, & *caught vp together in the clouds, to meete the Lord in the Aire*, and so shall come with him, as a part of his glorious traine, to *iudge the Reprobate and euill angels*. The Luk. 17. 34. 35. 36. 1 Thes. 4. 17 1 Cor. 6. 2. 3.

twelue *Apostles* shall sit
twelue *Thrones* (next Chri
iudge the *twelue Tribes*, (
refused to heare the Go
preached by their Minist
1 Cor. 6. 2 3. And all the *Saints* (in *honour*
order) shall stand next
them as *Iudges* also, to *iudge*
euill *angels*, and *earthly-mi*
men. And as euery one of t
receiued *grace* in this life, to
Apo. 22. 12 more *zealous* of his *glory*.
more *faithfull* in his *Ser*
Rom. 26. 2 2 Cor. 9. 6 Ioh. 14. 1. then others: so shall their g
and *reward* bee greater then
thers in that Day.

The place whither they
bee gathered vnto Christ,
where Christ shall sit in Iud
ment, shall be in the *Ayre*,
1 Thes. 4. 17. the *Valley of Iehosaphat*,
Mount *Oliuet*, neere vnto *Ie*
lem, Eastward from the Tem
it is probable for foure rea

1. Because the holy S
Ioel. 3. 1. 2 &c. *ture* seemes to *intimate* so
in plaine words: *I will g*

ll Nations into the Valley of Iehoſaphat, and pleade with them here. Cauſe thy mightie ones to come downe, O Lord, let the Heathen bee wakened, and come vp to the Valley of Iehoſaphat; for there will I ſitte to iudge all the Heathen round about. *Iehoſaphat* ſignifieth, *The Lord will iudge.* And this Valley was ſo called from the great Victorie which the Lord gaue [2] *Iehoſaphat* and his people ouer the *Ammonites*, *Moabites*, and Inhabitants of *Mount Sier*. Which victorie was a type of the *finall victorie*, which *Chriſt* the ſupreme *Iudge*, ſhall giue his Elect, ouer all their enemies in *that place*, at the laſt day, as all the *Iewes* interpret it. See *Zach.* 14. 4. 5, *Pſal.* 51. 1. 2. &c all agreeing, that the place ſhall bee *there abouts*.

2. Becauſe that as Chriſt was *there abouts* crucified, and put to open ſhame; ſo ouer that place,

Ier 11. 12. 2 Chr. 20. 29

a Neere this valley was Mount Moriah, where Abraham ſacrificed Iſaac Gen. 22. Iacob ſaw Angels aſcending and diſcending on a Ladder Gen. 28. The Angel put vp his ſword, and fire frō heauen burnt ye ſacrifice in Araunahs floore. 2. Sā. 24. Salomō builded the Temple. 2. Chr. 3. 1. Chriſt preached the Goſpel, ſuffered his paſſion and entered into his Glorie, Earth in Gen 28.

place, his glorious T
should be erected in the
when he shall appeare in
ment, to manifest his M
and glory: For it is meete
Christ should in that place
the world with righteous
ment, where he himselfe
vniustly iudged and condem

3. Because that seeing
Angels shall bee sent *to ga*
together the Elect, from
foure windes, from one end
Heauen, to the other: It is
probable, that the *place whi*
they shall be gathered to, s
be neere *Ierusalem*, and the *V*
ley of Iehosaphat: which * *C*
mographers describe to bee
the *midst* of the superficies
the earth. If the *termini á*
bus, bee the foure parts of
World; the *terminus ad que*
must be about the Center.

4. Because the *Angels*
the Disciples, that as they
Christ ascend from *Mount O*
ac

* The Sea beyond Iordã towards Tyrus, cutteth the middest of the world. And *Ezechiel* saith of Ierusalem. *In medio gentiũ posui eam.* That from Sion, as frõ a center, the Law should be published to all Nations, & there all Nations shall bee judged according to the Law, Rom. 2. 12 Act. 1. 11. Richardus *de villa nova* Thom. In 1 *Sent. Dist.* 47. 48. Mat. 25. 31 Iude v. 14.

Oliuet which is ouer the *Valley of Iehoſaphat*: ſo hee ſhall in like manner come downe from hea-ven. This is the opinion of *Aquinas*, and all the Schoole-men, except *Lombard* and *Alexander Hales*.

Apoc. 20. 11. 12.

5. Laſtly, when Chriſt is ſet in his glorious *Throne*, and all the *many thouſands* of his *Saints* and *Angels*, ſhining more bright then ſo many Sunnes in glory, ſitting about him: and the body of *Chriſt*, in glory and brightneſſe ſurpaſſing them all: The Reprobates beeing ſepa-rate, and remaning *beneath* vp-on the Earth; for the right hand ſignifieth a *bleſſed*, the left hand a *curſed* Eſtate) Chriſt will firſt pronounce the ſentence of *abſolution* and bleſſe vpon the elect. Firſt, becauſe he will thereby encreaſe the *griefe* of the *reprobate*, that ſhall heare it. Secondly, to ſhew himſelfe more *prone* to *Mercy*, than to *Iudge-*

Mat. 19. 28 Hilar. in Cant. 21. *Anſelm. in Mat. cap. 25* Pſa. 145. 9. Iſa. 28. 21. *Ad pœnas tardus Deus eſt, ad præmia velox.*

Iudgement. And thus fro
Throne of *Maiestie*, in the
hee shall in the sight and
ring of all the World) p
Mat. 25. 4. nounce vnto his *Elect*, C
*yee blessed of my Father, inhe
the Kingdome, prepared for
from the beginning of the Wo
for, &c.*

Come yee) Here is our ble
vnion with *Christ*; and by *hi*
with the whole *Trinitie.*

Blessed) Here is our abs
tion from all sinnes, and
plenarie endowment with
grace and happinesse.

Of my Father) Here is the *A
thor* from whom, by *Christ*, p
ceeds our *felicitie.*

Inherite) Here is our *A
tion.*

The Kingdome) Behold
Birth-right and possession.

(Prepared) See Gods Fa
liec are for his chosen.

*From the foundation of
World)* Oh the *free*, eternall
chan

hangeable Election of God.

How much are thoſe ſoules ound to loue God, who of his neere good will and pleaſure, hoſe and loued him, before hey *had done either good or e-ll?* Rom. 3. 3.

For I was hungrie, &c.) O the oodneſſe of *Chriſt*, who takes otice of all the *good workes of* is Children, to *reward them* low great is his loue to poore Chriſtians, who takes euerie vorke of mercie done to them or his ſake as if it had bin done o himſelfe! *Come yee to mee, in whom* yee haue *beleiued before ye ſaw me*: and whom yee h ue loued and ſought for, with ſo much *deuotion*, and through ſo many tribulations, *Come now*, from labour to reſt: from diſ-gra. è to glory: from the iawes of death to the ioys of eternall *Life*. For my ſake ye haue beene *railled* vpon, *reuiled*, and *curſed*. But now it ſhall appeare to all thoſe Ioh 20. 29. 1 Pet. 1. 8. Mat. 5. 11

those cursed *Esau's*, tha
are the true *Iacobs* that sh
ceiue your *heauenly Father*
sing: and blessed shall you
Psa. 27. 10. Your *fathers*, *mothers*, and
Mat. 19. 29 *rest kinred* forsooke, and
you off, for my *Truthes* s
which you maintained:
now my *Father* will bee
you a *Father*, and you sha
Ioh. 20. 17 his *Sonnes* and *Daughter*
2 Cor. 6. 18 euer. You were cast out of
lands and *liuings*, and *fo*
all for my sake, and the G
But that it may appeare
you haue not *lost* your
but *gained* by your *losse*: in
of an *earthlie Inheritance*
possessions, you shall po
with mee the inherita
my *Heauenlie Kingdome*,
you shall bee for loue, S
for birth-right, *Heires*; fo
nitie, *Kings*; for holines, *P*
and you may bee bolde
ter into the *possession* th
now, because my *Father*

d, and I kept it for you, euer
nce the first *foundation of the*
orld was laid.

Immediatly after this Sen-
nce of *absolution and bene-*
ction, euery one receiueth his
rowne which *Christ the righ-*
ous Iudge puts vpon their
eads, as the reward which he
th promised of his grace and
ercy, vnto the *Faith* and *good*
orkes of all them *that loued*
at his appearing. Then euery
ne taking his *Crowne* from his
ead, shall laye it downe (as it
er.) at the *feet* of *Christ*, And
ostrating themselues, shall
ith *one heart* and *voice*, in an
leauenly sort and consort, say,
raise, and Honour, and Glory,
d Power, and thankes, be vn-
thee, O blessed Lambe, who sit-
st vpon the Throne, was killed,
d hast redeemed vs to God by
y blood, out of euery kindred
d tongue, and people, and
lation, and hast made vs
vnto

2 Tim. 4. 8
1 Pet. 5. 4.
Apoc. 4. 5.
Apoc. 4. 10.

vnto our God, Kings and P
to raigne with thee in thy
dome for euermore. Amen.

Then shall they sit in t
Thrones and Order as Iudg
1 Cor. 6. 1 2. 3. &c. the Reprobates and euill a
Mat. 19. 18 by approouing, and giuing
mony to the righteous sente
and iudgement of Christ
Supreme Iudge.

After the pronouncing
the Reprobates sentence
condemnation, Christ will
forme two solemne Actions.

1. The presenting of all th
left vnto his Father. Behol
Ioh. 17 12. righteous Father, these are
14. 23. 24. whom thou gauest me; I have
them and none of them is lo
gaue them thy Word, the
leeued it, and the World h
them, because they were not o
World, euen as I was not o
Ioh. 12 16. World. And now, Father, I
that these whom thou hast g
mee, be with mee where I am;
they may behold my glory, w

hou haſt giu n mee; and that I y bee in them, and thou in mee hat they may be made perfect in ne: that the world may know that hou haſt ſent mee and that thou aſt loued them. as thou haſt loued e.

2 Christ ſhall deliuer vp the Kingdome to God, euen the *Father* that is, ſhall ceaſe to execute his *office of Mediatorſhip*, wherby as hee is *King*, *Prieſt*, *Prophet*, and *Supreame head* of the Church, hee ſuppreſſed his *Enemies*, and ruled his *faithfull people* by his *Spirit*, *Word*, and *Sacraments*. So that his *Kingdome of Grace* ouer his Church in this World *ceaſing*; hee ſhall rule *immediatly* as hee is God, equall with the *Father* and the *Holy Ghoſt*, in his *Kingdome of Glory* for euermore. Not that the dignity of his *Manhood* ſhall bee any thing *diminiſhed*: but that the glory of his *Godhead* ſhall bee more manifeſted: 1. Cor. 15. 24.

ſte l : ſo that as hee is G
ſhall from thence foorth,
fulneſſe, without all ex
meanes rule all in all.

From this Tribunall ſ
Chriſt ſhall ariſe, and wit
his glorious Company of
Angels and *Sainſts* he ſhall
vp *triumphantly*, in order &
ray, vnto the *heauen* of *hea*
with ſuch a heauenly noyſe
Muſicke : that now may
ſong of *Dauid* be trnly veri
pſa'. 47. 5. *God is gone vp with a triump*
6. 5 *Lord with the ſound of the*
6. *pets. Sing praiſes to God*
praiſes, ſing praiſes vnt
King : ſing praiſes for God
King, of all the earth, he is
ly to be exalted. And that
age ſong of *Iohn*; *Let vs*
and reioyce, and giue hon
him : for the Marriage o
Lambe is come, and his Wife
made her ſelfe ready, Allel
for the Lord God omnipoten
neth.

The third and *last* degree of e *blessed* state of *a regenerated* an after death, begins after e pronouncing of the sen- nce, & lasteth eternally with t allend.

Meditations of the blessed estate of a Regenerate Man, *in Heaven after hee hath receiued his sentence of* Absolution, *before the Tribunall seat of Christ, at the last Day of Iudgement.*

HEre my Meditation *dazeleth*, and my Pen falleth t of my hand: the one being t able to *conceiue*, nor the o- er to *describe* that most excellent blisse, and *eternall waight* glorie (whereof *all the afflictions of this present life are not* rthy) which all the Elect shal ith the blessed Trinity enioy, om that time that they shall e receiued with Christ as ioynt-

2 Cor. 4. 17 Rom. 8, 18.

Rom. 8. 17

ioynt-heires into that e
sting Kingdome of ioy.

Notwithstanding, we
take a scantling thereof th

The holy scriptures set f
(to our capacitie) the g
or our eternall and hea
life after death, in four
spects.

1. Of the *Place.*
2. Of the *Obiect.*
3. Of the *Prerogatiues*
the Elect there.
4. Of the *Effects* of t
Prerogatiues.

1. *Of the Place.*

a 1 Kings 8
b 2 Cor. 12
24.

THE place is the a *He*
of heauens, or the b
Heauens, called paradise: w
ther Christ (in his humane
ture) ascended *far aboue al*
ble Heauens. The Bridegro
Chamber which by the fir
rent, and b an azured
taine spangled with glitt
st

Psal. 19. 5
Mat. 25 10

res, and glorious *planets*, is
d, that wee cannot behold it
ith these corruptible eyes of
sh. The holy Ghost (framing
n selfe to our weakenes) de-
ribes the glory of that place,
hich no man can estimate, by
ch things as are most preci-
us in the estimation of man:
nd therefore likeneth it to a
r at and holy Citie, named
he *Heauenly Ierusalem*: Where
ely God, *and his People*, (*who*
e *saued and written in the*
ambes Booke) *doe inhabite: all*
uilt *of pure gold like vnto*
leere *Glasse or Chrystall: the*
alles *of Iasper stone: the foun-*
ations *of the walles with twelue*
anner *of precious Stones, hauing*
welue *gates, each built of one*
ia le: *three Gates towards each*
f *the foure corners of the World*;
nd *at each gate an Angell*, (as
o many Porters) *that no vn-*
leane *thing should enter into it It*
foure *square, therefore perfect:*
the

Apoc. 21. 2 &c.
Vers. 24. and 27
Vers. 18.
Vers. 11.
Vers. 19 20
Vers. 21.
Vers. 13.
Vers. 12.
Vers. 27.
Vers. 16.

the lenth, the breadth a
of it are equall, 12000.
euery way, therefore glor
spatious. Through the m
her streets euer runneth
Riuer of the water of life,
as Chrystall, therefor wh
And of either side of the
the Tree of life, euer gr
which beares twelue ma
fruits, and giues fruite
moneth: therefore fruitfull,
the leaues of the Trie is
to the Nations: therefor
Apoc. 21. 1 2. *thy.* There is therefore no
so glorious by *creati*
beautifull with *delectatio*
rich in *possession* so comfo
for *habitation.* For th
King, is Christ: the la
loue; the honour, verit
peace, felicitie: the life,
nity. There is light w
darknesse; mirth, witho
nesse; health without si
wealth; without want;
without disgrace; beau

ble niſh; eaſe without la-
ur; riches without ruſt; bleſ-
neſſe without miſery; and
iſolation that neuer know-
end. How truely may wee
out (with *Dauid*) of this Ci-
? *Glorious things are ſpoken of* Pſal. 87. 3.
e *O thou Citie of God*: and yet
th ſe things are ſpoken but
cording to the weakneſſe of
r capacitie. For Heauen ex-
deth all this in glory *ſo farre* 2 Cor. 12. 4.
hat no tongue is able to expreſſe 1 Cor. 2. 5.
heart of man to conceiue the
rie thereof: as witneſſeth *Paul*
o was in it, and ſaw it. O let
not then *dote* ſo much vpon
ſe *woodden cotages* and hou-
of *moulding* clay, which are
t the Tents of vngodlineſſe,
l habitations of ſinners! but
vs looke rather, and long
this *Heauenly Citie, whoſe* Heb. 11. 10
lder and maker is GOD: Heb. 11. 16.
ich he (*who is not aſhamed to*
alled our God) *hath prepared*
vs.

2. Of The obiect

THe blisſefull and g
obiect of all *intelle*
reaſonable creatures in H
is the *God-head*, *in T*
Perſons without which t
neither *ioy*, nor *felicitie* b
vere *fulneſſe of ioy* conſi
enioying the ſame.

This *Obiect* wee ſha
two wayes.

1. By a *Beatificall vi*
God.

2. By poſſeſsing an
ate communion with thi
nature.

The [a] *Beatificall viſion*
is that only, that can
the infinit minde of ma
euery thing tendeth
center, GOD is th
of the ſoule: therefor
Noahs Doue) ſhee ca
nor ioy, till ſhe retur
ioy him.

a *Viſio Dei beatifica ſola eſt ſummum bonum noſtrũ.* Aug. lib. de Trin. cap 13

b *Feceſti nos tomine ad te: inquietum igitur eſt cor noſtrum donec requieſcat in te,* Aug. Conf. lib. 1 cap. 3. &c. Exo. 33. 13

ll that God beſtowed vpon *Moſes*, could not ſatisfie his inde, vnleſſe he might *ſee the* ce of God. Therfore the *whole* urch prayeth ſo earneſtly, d *bee mercifull vnto vs, and* ſſe *vs, and cauſe his face to* ne *vpon vs.* When *Paul* once d ſeene this *bleſſed ſight*; hee uer after) counted all the ri- es and glory in the world (in ſpect of it) to bee but dung l all his life after was but a hing out (*cupio diſſolui*) *I de-* e *to bee diſſolued and to be with* riſt. And Chriſt praid for all s Elect in his laſt prayer, that ey might obtaine *this bleſſed* ſion; *Father, I will that they* ich *thou haſt giuen mee, bee:* here?) *euen where I am:* (to hat end?) *that they may behold* at *my glory, &c.* If *Moſes* face d ſo ſhine, when he had beene ith God but forty dayes, and ene but his *backe-parts*: How all wee ſhine, when wee ſhall

pſal. 67. 1. and 80. 1.

Phil. 3. 8, 11

Phil. 1, 23.

Ioh. 17. 24. Exo. 24 29 Exo. 33. 13

1 Cor. 13 31.
1 Cor. 3. 18
1 Ioh. 3. 2.

ſee him *face to face* for euer
know him as we are knowne,
as he is: Then ſhall this *ſoule*
longer be tearmed *Marah,*
terneſſe, but *Naomi, beauti-*
neſſe, for the Lord ſhall t
her *ſhort bitterneſſe,* to *eter*
beauty and *bleſſednesse,* R
1. 20.

The ſecond meanes to c
this obiect is, by hauing an
mediate and an *eternall com-*
nion with God in heauen. T
wee haue, firſt, by bee:ng (
members of Chriſt) vnite
his *manhood;* and by the *man*
perſonally vnited to the W
wee are vnited to him; as h
God: and by his Godhead,
the *whole Trinitie.* Reprob
at the laſt day ſhall ſee God,
a iuſt *Iudge*) to puniſh them
(for lack of this Commun
they ſhall haue neither
with him, nor *glory* from
For want of this Comm
on, the Deuils (when t

w Christ) cried out, *Quid no-* Mark. 5. 7
s tecum? What haue wee to doe
th thee, O Sonne of the most
gh God: But (by vertue of this
ommunion) the *penitent ſoule*
ay boldly goe and ſay vnto
hriſt (as *Ruth* vnto *Boaz*) Ruth. 3, 9.
pread, O Chriſt, the wing of the
rment of thy mercy ouer thine
nd-maide: for thou art my kinſ-
an. This Communion GOD
romiſed *Abraham*, when hee Gen. 15, 1.
aue him *himſelfe* for his *great*
ward. And Chriſt prayeth for
is whole *Church* to obtaine it.
his communion Saint *Paul* Ioh. 17. 20.
21.
xpreſſeth in one word, ſaying:
hat God ſhall bee all in all vnto
s. Indeed, God is *now* all in all 1 Cor. 15.
nto vs: but by meanes, and in 28.
ſmall meaſure. But in heauen,
God himſelfe immediately (in
ulneſſe of meaſure, without all
eanes) will bee vnto vs all
he good things that our ſoules
nd bodies can wiſh or deſire.
Hee himſelfe will bee *ſalvation*,

and ioy to our *soules*: *life* *health* to our *bodies*, *beauti* our *eyes*: *musicke* to our *e* *honey* to our *mouthes*: *perf* to our *nosthrils*: *meate* to *bellies*: *light* to our *vnders* *ding*: *contentment* to our *m* and *delight* to our *hearts*: what can bee lacking, wh God himselfe wil be the *soul* *our soules*? Yea all the streng wit, pleasures, vertues, colo beauties, harmonie, and go nesse, that are in men, be fishes, fowles, trees, hearbs, all creatures, are nothing sparkles of those things, w are in *infinite perfection* in G And *in him* we shall enioy t in a farre *more perfect* and b sed manner. Hee *himselfe* then supply their vse: nay, best creatures (which serue now) shall not haue the ho to serue vs then. Here will *no neede of the Sunne, nor of Moone to shine in that City*:

Anima animæ erit Deus. Bern. *Non potest summus rerum conditor in se non habere quæ rebus a secunditus dedit. quemadmodum sol affris.* Hugo. l. 4. de anima. cap. 15.

Apo. 21 23

glory of God doth light it. No
ore will there bee any neede,
use of any *creature*, when
shall enioy the *Creator* him-
lfe.

When therefore we behold
y thing that is *excellent* in a-
Creatures, let vs say to our
lues, How much more *excel-*
nt is hee, who gaue them this
xcellency! When wee beheld
e *wisedome* of men, who ouer-
les creatures *stronger* than
remselues; *out-runne* the Sun
nd Moone in discourse, pre-
ribing *many* yeares before, in
hat course they shall be *eclip-*
d: let vs say to ourselues, How
dmirable is the *Wisedome* of
God, who made men so wise!
When we consider the *strength*
of *Whales* and *Elephants*, the
empest of *Windes*, and terrour
of *Thunder*; let vs say to our
clues, How *strong*, how *mighty*
now terrible is that God, that
maks these mighty and fearful

Seneca. *de beneficiis l. 6, 2. cap. 19*

Creatures? When wee
things that are delicately
let vs say to our selues, O
sweet is that God, from wh
all these creatures haue re
ued this *sweetnesse*? When
behold the admirable co
which are in *Flowers* and
and the louely *beauty* of
men: let vs say, How *faire*
that God that made these
faire?

And if our louing God h
thus prouided vs so many
cellent delights, for our pas
Iudg. 2. 5. thorow this *Bochim*, or v
of teares what are *those* p
sures which hee hath prep
for vs, when we shall enter
the *Palace* of our *Masters*
How shall our soules bee t
rauished with the loue o
louely a God? so glorious i
obiect of heauenly *Saints*. S
miable is the *sight* of our g
ous *Sauiour*,

3. *Of the prerogatiues which the Elect shall enioy in Heauen.*

BY reason of this Communion with God, the *Elect* in Heauen shall haue foure superexcellent *prerogatiues.*

1. They shall haue the *Kingdome of Heauen* for their *inheritance:* and they shall be *free* Denizens of the *heauenlie Ierusalem.* S. *Paul* (by being a free Citizen of *Rome*) escaped whipping: but they who are once *free Citizens* of the heauenlie Ierusalem, shall euer bee freed from the whips of eternal torments. For this freedome was bought for vs, not with a *great summe of money* but with the *precious* blood of the Sonne of God.

Matth. 25. 1. Pet. 1. 4 Eph. 2. 19. Heb. 12. 22

Act. 22. 26

Act 22. 18 1 Pet. 1. 19

2. They shall bee all *Kings,* and *Priests* (*Spirituall* Kings) to raigne with Christ, and to

Apoc. 5. 10 1 Pet. 2. 9. Rom. 16. 20

triumph ouer Sathan, V World, and Reprobates: *ſpirituall* Prieſtes, to offer v God the ſpirituall Sacrifice *praiſe* and *thanks-giuing* for uermore. And therefore th are ſaid to weare both Crow and Robes. Oh what a comfo is this to *poore Parents*, th haue many Children! If th breede them vp in the feare God, to bee true Christia then are they Parents to ſom nie *Kings* and *Prieſts*.

1 Pet. 2. 5
Heb. 13. 5.

2. Their bodie ſhall *ſhine* the brightneſſe of the *Sunne* the firmament: like the glo ous Bodie of Chriſt, which ſh ned *brighter* than the Sunne noone, when it appeared *Paul*. A glimpſe of which g rious brightneſſe appeared the bodies of *Moſes* and *Eli* transfigured with our Lord the holie Mount. There (ſaith the Apoſtle) it ſhall a a *glorious bodie*: yea, a *ſpiri*

Mat. 13. 43
Phil. 3. 21.

Act. 12. 6.
Luk. 9. 13.
Marke. 9. 3
1 Cor. 15. 43. 44.

bo

ody, not in ſubſtance, but in *ualitie*: preſerued by *ſpirituall* deanes and hauing (as an *An-el*) agilitie to aſcend or de-cend. Oh what a honour is it, hat our bodies (falling *more* 1 Theſſ. 4. 1
ile than a *carrion*) ſhould thus riſe in *glorie* like vnto the bo-y of the *Sonne* of *God!*

4. Laſtly, they (together with all the holy Angels) *there* keepe (without any labour to diſtract them) a *perpetuall Sab-uth*, to the glory honour, and praiſe of the aye bleſſed *Trini-ie*, for the *creating*, *redeeming*, nd *ſanctifying* of the Church: nd for his power, wiſedome, uſtice, mercy, and goodneſſe, in he *gouernment* of Heauen and arth. When thou heareſt a wet Conſort of *Muſicke*; neditate how happie thou ha't bee, when (with the Quire of Heauenly *Angels* and *Saints*) thou ſhalt ſing a part n that ſpirituall *Alleluiah*, on

on that *eternall blessed* Sabb
where there shall bee such
riety of pleasures; and *satie*
ioyes, as neither know *tedi*
nesse in doing, nor *end* in
lighting.

4. *Of the effects of those Prerogatiues.*

From these prerogatiues the
will arise to the elect in
heauen fiue notable
effectes.

THey shall *know* GOD
with a perfect *knowledg*
so farre as creatures can p
siblie comprehend the *Cr*
tor. For there wee shall see
Word, the *Creator*; and in
Word, all *creatures* that by
Word were *created*: so that
shall not neede to learne (of
things which were *made*,) t
knowledge of *him* by whom
things were made. The
lem

1 Cor. 1 10

Aug soliloq. cap. 36. Nihil notum in terra, nihil ignotum in cœlo.

ntest creatures in this life, are ut as a *darke vaile*, drawne et wixt God and vs: but when his *vaile* shall be drawne aside, hen shall wee see God *face to ace*, and *know him, as wee are nowne.*

1 Cor. 13. 12.
2 Cor. 3 1. 6
Res verae sunt in mundo invisibili, in mundo visibili umbra rerum, Herm.

We shall know the power of he *Father*, the wisdome of the *Sonne*, the Grace of the *Holy Ghost*; and the indiuisible nature of the blessed *Trinity*. And n him we shall know, not only *ll our freinds*, (who dyed in he faith of Christ) but also *all* he faithfull that *euer were*, or *hall bee*. For,

1. Christ tels the *Iewes*, that hey shall see *Abraham, Isaac*, nd *Iacob, and all the Prophets in he kingdome of God*; therefore wee shall know them.

Luk. 13. 28

2. *Adam* in his innocencie knewe *Eue* to bee *bone of his bone*, and *flesh of his flesh*, as soone as he awaked. Much more then shall wee know our kinred, when

Gen. 2, 23.

when wee shall awake *perfe*
and *glorified* in the resurrec
3 The Apostles knew C
after his resurrection, and
Mat.27.53 *Saints which rose with him,*
appeared in the holy City.
Mat. 17.4. 4, *Peter*, *Iames*, and *Io*
knew *Moses* and *Elias* in
transfiguration: how m
more shall wee know one a
ther, when wee shall be all gl
rified?
Luk.16.23 5. *Dives* knew *Lazarus*
Abrahams bosome: much mo
shall the Elect know one a
ther in heauen.
6. *Christ* saith, that the
Mat.19.28 *Apostels* sh ll sit vpon 12. *thro*
1 Cor.6.2.3 to iudge (at that day) the 12
1 Cor.13.12 *Tribes*: therefore they shall b
August, ad Italicam vi- knowne, and consequently
duam. Epi.6. rest of the Saints.
7. *Paul* saith that at that
wee shall know as wee are kno
of God: and *Augustine* (
this place) comforteth a W
dow, assuring her, that

n this life, she saw her husband
ith *externall eyes*: so in the life
o come, shee should know *his*
eart, and what were all his
houghts and imaginations. Then
usbands and wiues, looke to
our actions and thoughts: *For*
ll shall be made manifest one day,
ee 1. Cor. 4. 5.

8 The faithfull in the Olde
Testament, are said to bee ga-
hered to their *Fathers*: there-
fore the knowledge of our
friendes remaines.

9. *Loue neuer falleth away*:
herfore knowledge, the *ground*
hereof remaines in another
life.

10. Because the last day shall
bee *a declaration of the iust*
udgement of God: when he shall
reward *euerie man according to*
his workes: and if euery mans
workes bee brought to light,
much more the *worker*. And if
wicked men shal account for e-
uery *idle word*, much more shall
the

Gen. 25. 25.
2 Kin. 12.

1. Cor. 13. 8.

Rom. 2. 5. 2
Apo. 21. 1.
Eccl. 12. 14.
Rom. 2. 16,

Mat. 12. 36

the idle *speakers* themselue
knowne. And if the *perso*
not knowne, in vaine are
workes made manifest. Th
2 Cor. 5. 10 fore (saith the Apostle) *E*
man shall appeare to account
the worke that hee hath don
his bodie, &c. See *Wisedo*
Chap. 5. verse. 1. Though
respect of diuersities of deg
1. Cor. 15. 24. 28. and callinges in *Magistra*
Ministerie, and *Oeconomie*
cease; yea, Christ shall
cease to rule, as he is *Medi*
and rule all in all, as hee is
equall with the Father, and
holie Ghost.

The greatest *knowledge* t
men can attaine vnto in
life, comes as farre short of
knowledge which wee shall h
in *heauen*: as the knowledge
1 Cor. 13. 11. a *Childe* that cannot yet sp
plaine, is to the knowled
the greatest *Philosopher* in
World. They who thirst
knowledge, let them long

ee Students of this *Vniuersity* or all the *light* by which wee now any thing in this World nothing but the very *shadow* f *God*. But when we shal know od in heauen, we shall in him now the *manner* of the worke f the *creation*, the *mysteries* of he worke of our *Redemption*: ea, so much knowledge as a *eature* can posibly conceiue nd comprehend of the *Crea-*r, and his works. But whilest ee are in this life wee may y with *Iob* ; *How little a por-ion heare wee of him?* And as-ure our selues with *Syracides* hat, *There are hid yet greater ings then these bee, and that wee aue seene but a few of Gods orks*,

Lumen est umbra Dei, & Deus est lumen luminis Plato. Poli. 6.

1 Cor. 13. 12.

Iob 26. 14.

2 They shall loue God with *perfect and absolute loue*, as osibly a creature can do. The anner of louing GOD, is o loue him for himselfe : the *easure*, is to loue him *without measure*

Eccl. 42. 32.

1. Cor. 13. 12.

measure. For in this life (
ing God but in part) wee
him but in *part*: but when
Elect in heauen shal fully k
God, then they will per
loue God, and for the in
causes of loue (which they
know to bee in him) they
be infinitely rauished with
loue of him.

3 They shall bee *filled* w
psal. 16. 11 all manner of *diuine* pleasu
At thy right hand (saith Da
psal. 36. 8. *there are pleasures for euer*
Yea, they shall drinke (
hee) *out of the* Riuer of
sures. For assoone as the s
is admitted into the
fruition of the *beatificall* es
of God, she hath all the g
nesse, beautie, glory and p
ction of all creatures (in all
world,) *vnited together*
once presented vnto her
sight of God. If any be
there they shal inioy that
is *more amiable*: If any de

faireneſſe, the faireſt beauty but a *duſty ſhadow* to that: hee hat delights in pleaſures, ſhall here finde infinite *varieties*, ithout either interruption of *riefe*, or diſtraction of *paine*, e that loueth *Honour:* ſhall here enioy it, without the diſrace of *cankered enuy*: he that oueth *treaſure*, ſhall there poſeſſe it and neuer be *beguiled* of . There they ſhall haue *knowdge* voide of all *ignorance*: *ealth*, that no *ſicknes* ſhall impaire: and *life*, that no death can *etermine*. In a word, look how arre this *wide world* ſurpaſſeth or *light*, *pleaſures*, *and*, *comfort*, he darke and *narrow wombe*, herein thou waſt conceiued a *hild*: ſo much doeth the *World come* exceede in *ioyes*, *ſolace*, nd *conſolation*, this preſent orld. How *happy* then ſhall we bee, when this life is changed, nd we thither *tranſlated*?

4. They ſhall bee repleniſhed

Psa. 16. 11.

shed with an *vnspeakeable* *In thy presence* (saith *Da* *the fulnesse of ioy*. And thi shall arise, *chiefely* from the *on of God*, and partly from sight of all the holy *Angel* blessed *soules* of iust and per men who are in blisse and gl with him.

Heb. 12. 24

But especially from the full sight of *Iesus the Medi* of the *New Testament*, our *manuel*, God made man. sight will bee the chiefe cau our blisse and ioy. If the *Isr*

1. Kin. 1. 40

lites in Ierusalem so shouted *ioy, that the earth rang ag* *to see Salomon. crowned*; h shall the Elect reioyce in H uen, to see *Christ* (the true *lomon*,) adorned with Glo

Luk. 1. 44. Ioh. 17. 23

If *Iohn Baptist* at his prese *did leape in his mothers wo* *for ioy*, how shall wee exalt ioy, when he will be, not o with vs but *in* vs in Heaue the *Wise men* reioyced so gre

to finde him, *a Babe lying in manger*: how great shal the *ioy* the *Elect* be, to see him, sit (as King) in his *celestiall Throne*, Mat. 2. 10.

Simeon was so glad to see him *infant* in the *Temple*, presented by the hands of the *Priest* how great shall our ioy Luk 2. 28.

be, to see him a *King*, ruling all things at the *right hand of his father*? If *Ioseph* & *Mary* were so ioyfull to finde him in the *middest* of the *Doctors*, in the *temple*: how glad shall our soules Luk 2. 46.

Facilius dicere possumus quid ibi non sit quam quid ibi sit. Aug. de sym. lib. 3.

be to see him sitting as *Lord* among *Angels* in heauen? This 1 Cor. 2. 9.

is that ioy of our Master which Mat. 25. 21

(as the Apostle saith) the *eye hath not seene, the eare hath not heard, nor the heart of man can conceiue*: which because it cānot enter into vs, we shall enter it.

5. Lastly, they shall enioy this blissefull & glorious estate *for euermore*. Therefore it is learned *euerlasting life*: and Christ saith, *that our ioy shall* Ioh. 16. 22.

no

no man take from vs. All
ioyes (bee they neuer so g
Heſt. 1.3. haue an end. *Aſſuerus* Fea
ſted an hundred and ei
dayes: but hee, and it, a
his ioyes are gone. For mo
man to bee *aſſumed* to heat
glorie, to bee *aſſociated* to
gels, to bee *ſatiated* with al
lights and ioyes, (but fo
time) were much; but to e
them *for euer*, without i
miſsion of end, who can h
it. and not *admire it!* who
muſe of it, and not bee am
at it! All the Saints of Chri
ſoone as they felt once
true taſt of theſe eternall io
counted all the *riches* and
a Phi.3. 8. *ſures* of this life to be but
and *dung*, in reſpect of t
And therefore (with vnce
prayers, faſting, almes-de
teares, faith and good life)
laboured to aſcertaine th
ſelues to this eternall life:
(for the loue thereof) t

illingly either ſold, or parted ith all their earthly goods & oſſeſsions. f Act. 2.45

Chriſt calleth all Chriſtians, Merchants, Luke. 19. *and* eter- ll life, a precious *pearl*, which wiſe Merchant will purchaſe, ough it coſt him *all that hee uh, Math.* 13.

Alexander hearing the re- ort of the greate riches of he Eaſterne countrey, diuided orth with amõg his captains d ſoul liers, all his Kingdome *Macedonia*: *Helphæſtion*, aſ- ing him what he meant in ſo ing? *Alexander* anſwered, as he prefereth the riches of dia (wherof he hoped ſhort- to be Maſter) before all that is Father *Philip* left him in *Macedonia*. And ſhould not Chriſtians thẽ prefer the eter- all richs of heauen, ſo greatly nowned, (which they ſhall niov ere long) before the cor- uptible traſh of the Earth, which Plutar. *A. poph. Regum.*

which last but for a seas
Abraham and Sara
c Heb. 11. 10.15.16. their owne country and
sions, to c *looke for a Citie,*
builder and maker is God
therefore bought no land
only a place of buriall.
preferred d *one day* in this
before a thousand else-w
d psa.84.10 yea, *to bee a Doore-keeper*
house of GOD, rather
dwell in the richest tabe
of wickednesse. *Elias* ear
e 1 Ki.19.4 e besought the Lord to
his soule into his King
and went willingly, (tho
f 2 Ki.2.15 f *a fierry Chariot*) thither
g Phil.1.23 (hauing once seene *He*
continually g *desired to b*
ued, that hee might be
Christ. Peter (hauing espi
a glympse of that eterna
ry in the Mount) wished
h Mat.17.4 hee might dwell there
dayes of his life, saying,
ster. it is good for vs to bee
How much better doth

w thinke in to bee in *Heauen*
elfe? *Christ* (a little before
death) prayeth his Father
receiue him into that excellent
y. And the Apoſtle witneſ- i Ioh. 17. 5.
, that (k *for the ioy which was*
before him) *hee endured the*
ſſe, *and deſpiſed the ſhame*
man did but once ſee thoſe
es (if it were poſſible) hee
ld endure an hundred *deaths*
enioy that happineſſe but
day.

Saint *Auguſtine ſaith*, that he
uld bee content *to endure the*
ents of Hell, *to gaine this*
rather then to loſe it. Igna- *Serm. 31. de Sanctis.*
(*Pauls* ſcholler) beeing
eatned (as he was going to
er) with the cruelty of tor-
ts, anſwered with great
rage of Faith: *Fire*, *Gal-* Hier. *in Catalogo.*
s, *Beaſts*, *Breaking of my* Iren. *lib.* 5.
s, *quartering of my members*, *cont.* Valent
bing of my body, *all the tor-*
ts of the Diuell together, *let*
n come vpon me, *ſo I may ens*

ioy my Lord Iesus and hi
dome. The like constancy
Euseb. lib. 4 cap. 16. ed *Policarpe*, who could
any terrours of any kin
Nazian. de vita. Basil. death, bee moued to *deny*
in the least measure. Wi
like resolution answere
sil his persecutors, when
would terrifie him with d
I wil neuer (saith he) *feare*
which can doe no more th
Ruth. 1. 16 *store me to him that made*
Ruth left her owne Co
and followed *Naomi* he
ther in-law, to goe and
with her in the Land of
(which was but a type o
uen) only vpon the fame
she heard of the God of
(though she had no pro
any portion therin) how
dest thou follow thy Ho
ther the Church, to go
Christ into the heauenly
an; wherein God
thee an *eternall inheri*
red by an holy Couena

the word of God; *signed* with
e blood of his Son and *sealed*
th his Spirit and Sacraments?
his shall be thine *eternall happ-*
esse in the Kingdome of hea-
n, where thy life shall bee a
mmunion with the blessed
initie; thy ioy the presence of
e Lambe; thy *exercise*, sing-
g; thy ditty, *Alleluiah*; thy
nsorts, Saints and Angels;
here *youth* flourisheth, that
ner waxeth *old*; *Beauty* la-
th, that neuer *fadeth*; *loue* a-
undeth, that neuer *cooleth*;
alth continueth, that neuer
cketh; and *life* remaineth, that
uer *endeth*.

Meditations directing a Christian how to apply to himselfe without delay, the foresaid knowledge of God and himselfe.

THou seest therefore, O *man*, how wretched and
rsed thy state is, by corrup-

tion of Nature, without C
in so much that wh
the Scriptures doe liken
ked men vnto *Lyons*, B
Bulles, *Horses*, *Dogges*. and
like sauage creatures in
liues: it is certaine, that
condition of an *vnregener*
man, is in his death more
then a *Dogge*, or the filth
creature in the world, For
Beast (being made but
mans vse) when hee *dyeth*,
deth all his miseries with
death But man (endued wi
reasonable, and an *Imm*
Soule, made after *Gods I*
to serue *God*) when he ends
miseries of this life, must
count for all his misdeedes;
begin to endure those mis
that *neuer* shall know *end*
creature but man, is lyable
veeld (at his death) an *acc*
for his life. The bruit creat
not hauing reason, shall no
required to make any *acc*

r their deeds: and good *An-*
ls, though they haue *reason*,
t shall they yeeld no account
cause they haue no sinne. And
for euill *Angels*, they are
thout all hope, already con-
mned: so that they need not
ake any further accounts.
an onely in his *death* must
Gods *Accountant* for his
e.

On the other side, thou seest
O Man) how happy, and bles-
l thy estate is being truely re-
nciled vnto God in *Christ*, in
at (through the restauration
Gods Image, and thy restitu-
n into thy *Soueraignty*, ouer
her creatures) thou art in this
little inferiour to the Angels
d shall be in the life to come,
uall to the Angels: Yea, (in
spect of thy *Nature*, exalted,
a personall vnion, to the *Son*,
God, and by him, to the *glory*
the *Trinity*) *superiour* of the
ngels: *a Fellow Brother* with

Angels, in ſpirituall grace, cuerl:ſting glory.

Thou haſt ſeene how g ous and perfect God is, how that all thy chiefe b and happines conſiſteth i uing an eternall commu with his Maieſtie.

Now therefore (O imp tent ſinner) in the bowe *Chriſt Ieſus* I intreat thee; I coniure thee as thou ten thine owne ſaluation, ſeri to conſider with me, how how vaine, how vile are t things which ſtill retain chaine thee in this wre and curſed eſtate, wherein liueſt; and doe hinder from the fauour of *God*, an *hope* of eternall Life and h neſſe.

Meditations on the hinderances which keepe backe a ſinner from the Practiſe of Piety.

THoſe *hinderances* are chiefly ſeuen.

I. *An ignorant miſtake of the true meaning of certaine places of the Holy Scriptures, and ſome other chiefe grounds of Chriſtian Religion.*

The *Scriptures* miſtaken are theſe:

1. Ezech. 33. 14, 16. *At what time ſoeuer a ſinner repenteth him of his ſinne, I will blot it all, &c.* Hence the carnall Chriſtian gathereth: *That hee may repent when hee will.* It is true whenſoeuer a ſinner doth repent, God will forgiue: but the Text ſaith not, that a ſinner may repent whenſoeuer he will, but when God will giue him grace, Many (ſaith the Scripture) when they would haue re-

Heb 12.17 Luk. 13. 24 27.

pented, were reiected; an not repent, though they so carefully with teares. What fort yeelds this text to who hast not repented, knowest whether thou haue grace to repent here

2. *Math.* 11.26. *Come vn all you that labour and are laden, and I will giue y* Hence the lewdest man co that *hee may come vnto C when he list.* But hee must that no man euercom sto

2 Pet. 2. 20 22

but he, who, as *Peter* saith *ving knowne the way of righ neſſe, hath eſcaped the pol of the world: through the k ledge of our Lord and Saviou ſus Christ.* To come vnto C

Ioh. 1. 18. Ioh. 6. 35. Ioh 6. 44.

is to *repent* and *beleeue.* And no man can doe, except his venly Father *draweth* hi his *grace.*

3. Rom. 8. 1. *There condemnation to them which in Christ Ieſus.* True; but

re such, *who walke not after the flesh*, (as thou doest) *but after the Spirit*, which thou diddest neuer yet resolue to doe.

4. 1 *Tim.* 1. 15. *Christ Iesus came into the World to saue sinners, &c.* True: But such sinners, who like *Paul* are conuerted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that *grace of God which bringeth saluation vnto all men, teacheth vs, that denying vngodlinesse and worldlie lusts, wee should liue soberlie, righteouslie, and godlie in this present world.* Tit. 2. 11. 12

5. *Prou.* 24. 16. *A iust man falleth seuen times in a day, and riseth, &c.* (*In a day*) is not in the *text*: Which meanes not falling into sin, but falling into trouble, which his malicious *enemy* plots against the iust: and from which God deliuers him. Psal. 34. 14. And though it meant falling in and rising out of sinne; what is

this to thee; whose falls al
may see euerie day: but nei
God, nor *man*, can at anytim
thy *rising againe* by repenta
5. *Isa.* 46. 6. *All our righ*
ousnesse are as filthy rags. H
the carnall Christian gath
That seeing the *best worke*
the *best Saints* are no bet
then his are good enou
and therefore hee needs
much grieue, that his dev
ons are so imperfect. But *Isa*
meanes not in this place, t
righteous vvorkes of the *Re*
nerate: as, feruent prayers in
name of God: charitable *al*
from the bowels of mercy: *s*
fering in the Gospels defen
the spoile of goods, and spill
of *blood*: & such vvorks, vvhi
Gal. 5. 23. *Paul* cals the *fruits of the spi*
But the Prophet making
humble confession in the n
of the *Iewish Church*, vv
shee had fallen from God to
dolatrie, acknovvledgeth
vvh

whileſt they were by their filthy ſins ſeperated from God: as *Lepers* are by their infected ſores and polluted cloathes, from men; their *cheifeſt righteouſneſſe* could not bee but abominable in his ſight. And though our beſt workes (compared with Chriſts righteouſneſſe are no better then *vncleane ragges:* yet in *Gods* acceptation for *Chriſts* ſake, they are called *white raymentſ*; yea, [b]*pure fine linnen and ſhining*; farre vnlike thy leopards ſpotes, and [d]*filthy* garments.

a Apoc. 3 8
b Apo. 19. 8
c Ier 12. 23
d Zach 3. 4

7. *Iam.* 3. 2. *In many things we ſin all.* True. but *Gods* children ſinne not in all *things*, as thou doeſt; vvihout either *bridling* their luſts; or mortifying their corruptions. And though the *reliques* of ſinne remaine in the deareſt children of God; that they had need daily to cry, *Our father which art in Heaven, forgiue vs our treſpaſſes:*

c Gal. 1. 15. Rom. 5. 8. Ioh. 9. 31.

passes: Yet in the c New
ment, none are properli
sinners, but the vnrege
but the Regenerate, imm
of their zealous endeuou
serue God in vnfained h
are euerie where called S

1. Ioh 3. 9. 1 Ioh. 5. 18

In so much that Saint
saith, That whosoeuer is b
God sinneth not; that is, li
not in wilfull filthinesse, s
ring sinne to raigne in him
thou doest. Deceiue not
selfe with the name of a Chr

2 Tim. 2. 19

an: whosoeuer liueth in an
stomarie grosse sin, hee liueth
in the state of Grace. Let th
fore (saith Paul) euery one
nameth the Name of Christ
part from iniquitie. The Re

1 Ioh. 5. 16

rate sinne, but vpon frailty
repent, and God doth pard
therefore they sinne not to
The Reprobate sinne malic
sinfullie, and delight there
that by their good will, sin
leaue them, before they

le

ause it. They will not repent, nd God will not pardō. Therefore their ſins are *mortall*, (ſaith . *Iohn* (or rather *immortall*, as ith S. *Paul*, *Rom.* 2. 5. It is o excuſe therefore to ſay, We re all *ſinners*. True Chriſtians thou ſeeſt) are all *Saints*. 8 *Luke* 23 43. The *thiefe* conerted at the laſt gaſpe, was reeiued to *Paradiſe*. What then? f I may haue but time to ſay, hen I am dying, *Lord*, *haue ercie vpon mee*: I ſhall likewiſe ee ſaued. But what if thou halt not? And yet *manie in that ay ſhall ſay*, *Lord*, *Lord*, and *he Lord will not know them*. The Thiefe was *ſaued* for hee repented: but his fellow had no race to repent, and was damned. Beware therefore, leſt truſting to late repentance at thy *laſt end* on earth, thou bee not driuen to repent too late without end in hell.

Ibid.

Mat. 7. 22 23.

9. 1. *Iohn* 1. *The blood of Ieſus*

ſus Chriſt cleangeth vs fr
ſinne. And 1. *Ioh.* 2. 1. *If an*
ſinne, wee haue an Aduoca
the Father, Ieſus Chriſt the ri
ous, &c. Oh comfortable!
heare vvhat *S. Iohn* ſaith
the ſame place: *My little*
dren, theſe thinges write I
you- that ye ſin not. If there
thou leaueſt thy ſin, theſe c
forts are thine, elſo they
long not to thee.

10. Rom. 5. 20. *Where ſ*
aboundeth, Grace did ab
much more. Oh ſvveet!
heare what *Paul* addeth? *W*
ſhall we ſay then? ſhall wee c
nue in ſinne, that grace m
bound? God forbide. How ſh
that are dead to ſinne, liue a
ger therein? Rom. 6. 1. 2.
place teacheth vs not to
ſume: but that we ſhould
deſpaire. None therefor
theſe promiſes, promiſeth
grace to any, but to the
tent heart.

The grounds of Religion
iſtaken are:
I. From the doctrine of *Iu-*
ſtification by faith onely, a car-
ll Chriſtian gathereth; *That*
od workes are not neceſſarie.
e commends others, that doe
od works; but he perſwades
imſelfe, that he ſhall be ſaued
y his *faith* without doing any
ch matter. But hee ſhould
now, that though good works
e not neceſſarie to *Iuſtifica-*
on: yet they are neceſſary to
luation: for *we are Gods workes*
auſhipe, created in Chriſt Ieſus
nto good workes, which God hath
redeſtinated that wee ſhould
alk in them. Whoſoeuer ther-
ore (in yeeres of *diſcretion*)
ringth not forth good works
fter he is called, he cannot be
ued: neither was he euer pre-
eſtinated to life eternall. There-
ore the *Scripture* ſaith, that
Chriſt will reward euery man ac-
ording to his workes. Chriſt re-
ſpects

Eph 2. 10.

Fulk Rhem. Teſt. Annot. in Eph. 2. 12

Rom. 2. 6,
2 Cor. 9. 7.
Apo. 22, 12

Apoc. 2. 3. ſpects in the *Angels* of Churches nothing but works, & at the laſt day giue the heauenlie inheri onelie to them who haue

a Matt. 25. *good works:* [a] in feeding the *grie*, cloathing the *naked*,

b 2 Tim. 4. 8. that day, [b] *Righteouſneſſe* weare the Crowne. No ri ouſneſſe, no Crowne. No works (according to a ma lent) no reward from Go

c Rom. 2. 8 leſſe it be [c] *vengeance*. To b in good workes, is the foundation of our *aſſurance*

d 1 Tim. 6 19. obtaine *eternall life*. For workes are the true *fruites* true *faith*; which apprehe (*Chriſt* and his obedience, Saluation. And no other

e Gal. 5. 6. [e] *auaileth in Chriſt, but that worketh by Loue*: And (t the *act of Iuſtification*) tha which *onelie iuſtifieth*, i uer *onelie*, but euer acc nied with good workes *tree* with his *fruites*, th

f *Fides ſola non eſt ſola: Fides ſola, iuſtificat ut oculus ſolus videt.*

ith his *light*, the *Fire* with his
te, and *Water* with his *moy-*
re And the *faith* which doth
t iustifie herselfe by good
orkes before men, is but [f] *a*
d *faith*, which will neuer iu-
ifie a mans soule before God
ut a Iustifying faith [g] *purifieth*
e *heart*, and [h] *sanctifieth* the
hole man throughout.

II. From the doctrine of
ods *eternall* [i] *Predestination*,
d vnchangeable *Decree*, hee
thereth *that if hee bee predesti-*
ted *to bee saued, hee cannot but*
e *saued, if to bee damned, no*
eanes *can doe any good.* There-
re all works of Pietie are but
vaine. but hee should learne,
at *God hath predestinated to*
e *meanes, as well as to the end.*
Whom therfore God hath pre-
estinated to bee saued, which
the [k] end; he hath likewise
redestinated to bee first *called*
stified, *and made conformable,*
the Image of his sonne, which
is

f Iam. 2. 26

g Act. 15. 9

h Act, 16, 18

i 1 Thes. 5 23
a Mat, 25. 34
Eph 1. 4.
Eccles, 3. 14

k 1 pet, 1. 16

is the *meanes*. And they ([d] *Peter*) *who are elect vn*
uation, are also elect vn
sanctification of the Spi
therfore vpon thy calling
conformest thy selfe to
Word and *Example* of *Chri*
Master and obeyest the
motions of the *Holy Spi*
leauing sin, and liuing a
life: then assure thy selfe,
thou art one of those, wh
infallibly predestinated to
lasting saluation. If other
blame not *Gods Predesti*
but thine owne sinne and
lion. Doe thou but retur
to God, and God will
ouslie receiue thee, as th
ther did the prodigall S
and by thy conuersion, i
appeare both to [e] Angel
men; that thou didd
long to his Election. A
wilt not; why should G
thee?

III, When a carnall

c Rom. 8. 29 30. Ioh. 15. 16.
d 1 Pet. 1. 2
Noli te in Deo primum quærere, sed in Christo, in quo si te per fidem inueneris, certus esto, te esse electum.
e Lu. 15. 10
f Vers. 24.

ian heares, *that man hath not ee will vnto good*, hee loseth he *reines* to his owne corrupt ill: as though it lay not in m to bridle, or to subdue it: *plicitely*, maketh God the uthor of sin, in suffering man o run into this necessity. But ee should knowe, that God aue *Adam free will*, to stand in is * integrity, if he would: but an abusing his free will, lost oth *himselfe* and it. Since the all, *Man* in his *state* of *corrupon*, hath free will to euill, but ot to *good*: for in this state, *we are not* (saith the Apostle) *fficient to thinke a good thought* nd God is not bound to reore vs what wee lost so wrethedly and make no more care o recouer a gaine. But as soone s a man is regenerated, the *race of God freeth his will nto good*, so that hee doth all he good things hee doth, with free will: for so the Apostle

* *Magnas homo liberi arbitrii vires cum conderetur accepit, sed eas peccando amisit.* Aug. *de spir. & lit c. 3.* Eccl. 7. 29. Eccl. 15. 14. *Homo male vtens libero suo arbitrio, & se, & liberū suum arbitriū perdidit.* Aug. *Ench. ad* Lau. *c 30* b 2 Cor. 3 5 *Per lapsum arbitrii libertas in naturalibus manca in supernaturalibus amissa est, donec gratia restituatur.*

stle saith that [c] *God of hi*
good pleasure, worketh bo
will and the deed in vs, who(
Apostle expoundeth) [d] *cl*
our selues from all filthin
the flesh and Spirit and fini
sanctification in the feare of G
And in this *state, euery*
Christian hath free will; and
he increaseth in grace so do
his will in *freedome*: for [e]
the Sonne shall make vs free,
shall wee bee free indeede:
[f] *Where the Spirit of the Lor*
there is libertie: for the
Spirit drawes their minds,
by *Coaction*, but by the *Cor*
Loue. *Cant.* 1. 4. by *illumin*
their minds, to know the
by *changing* their hearts to
the knowne truth; and by
bling euery one of them (ac
ding to the measure of g
which he hath receiued) to
the good which he loueth.
thou wilt not vse the *free*
of thy will so far as God

c Phil, 2. 12 13. *Acti agimus* The will is passiue, in receiuing the first grace: afterward actiue in all goodnesse.

d 2 Cor. 7 1

e Ioh 8 36. *Liberum arbitrium non nisi gratia Dei efficitur liberũ* Aug. *ad Col. c.* 17.

f 2 Cor. 3 17 *Voluntas humana non libertate gratiã consequitur sed gratia libertatem.* Aug. *de grat*

eed it: for thou dost many mes *wilfully* (against Gods aw to the hazard of thy oule) that which if the *Kings* aw forbad (vnder the penalty f *death*, or losse of thy *worldly ate*) thou *wouldest not do*. Make ot therefore thy want of *free ill* vnto good, to bee so much he cause of thy sin, as thy want f a louing heart to serue thy a enly *Father*.

IV, When the naturall an heares, *that no man (since he fell) is able to fulfill the Law of God, and to keepe all his Commandements*: Hee boldely presumes to sin as others doe; hee contents himselfe with a few good thoughts: and if hee bee not altogether as bade as the *worst* hee concludes, that hee is as truely regenerate as the best And euery voluntary refusall of doing *good*, or withstanding euill, hee counts the *impossibility* of the *Law*. But hee should learne

learne, that though (sin
Fall) no man but Christ,
was both *God and man*, d
can perfectly fulfill the
Law: yet euery true Chri
as soone as hee is regen
begins to keepe all Gods C
mandements in truth, tho
he cannot in *absolute perfe*
g Psal. 119. 111. Thus (with *Dauid*) they
their hearts to fulfill Gods
mandements, *alwayes vnt*
h Ioel. 2. 28 29. Zac. 12. 10 *end.* And when the h *Spi*
grace, which was promis
be more *abundantly powred*
vnder the Gospel, *helpeth*
in their *good endeauours*, and
fisteth them, to doe what
commands them to doe, A
so doing, God accepteth
i 2 Cor. 8. 12. i *good will and endeauour*, in
of *perfect* fulfilling of the
supplying out of the meri
Christ, who fulfilled the
for vs, whatsoeuer want
our obedience. And in this
k 1 Ioh. 5. 5 spect *S. Iohn* saith, that

ommandements are not bur-
enous. And Saint *Paule* ſaith, [r] *I*
able to doe all things, through
e helpe of him that ſtrengtheneth
ee, And *Zachary* and *Eliza-*
h are ſaid [s] *to walke in all the*
ommandements of the Lord,
ithout reproofe. Herevpon
hriſt [t] commends to his Diſ-
ples, *the care of keeping his*
ommandements, as the trueſt
eſtimony of our loue vnto
im. So farre therefore doth a
an loue Chriſt, as he makes
onſcience to *walk* in his Com-
andements: and the more vn-
o Chriſt is our *loue*, the *leſſe* wil
ur *paines* ſeeme in keeping his
Law. The *Lawes curſe* (which
nder the *Old Teſtament* was
o terrible) is vnder the *New*,
(by the death of Chriſt) abo-
iſhed to the *regenerate.* The ri-
gor which made it ſo vnpoſſi-
le to our nature before, is now
o the *New-borne*, ſo mollified
y the *Spirit*, that it ſeems facill
and

[r] Phil. 4. 14

[s] Lu. 1. 16.

[t] Ioh. 15. 10

and *easie*. The *Apostles* pressed on the *vnc* Iewes and Gentiles, the *bilitie* of keeping the La abilitie of nature *corrupt* when they haue to do *regenerated* Christians, th quire *to the Law* (which *rule of righteousnesse*) th *bedience in word and dee* h *mortifying of their me* i the k *crucifying of the flesh* k *the affections and lusts* th l *resurrection to newnesse o* l m *walking in the Spirit*, m *comming of the world by* so that though no man as Christ, n *Which of you buke mee of sinne?* yet eut *generated* Christian can himselfe. Which of you buke mee of being an *rer*, *Whoore-monger*, *Drunkard*, *Theefe*, *Vsur pressor*, *Proud*, *Malic tous*, *prophaner of the bath*, *a Lyer*, *a neglect*

h Rom. 15. 18
i Col. 3. 5.
k Gal. 5. 24
Ro. 6 12. 13
l Ro. 6. 4 5.
Rom. 8. 11
m Gal. 5. 25
n 1 Ioh. 5. 4
o Ioh. 8. 46

licke seruice, and such like
sse sinnes? else he is no true
ristian. When a man casts
the *conscience* of being ruled
Gods Law, then God [p] giues
n ouer to be led by his owne
t the surest signe of a repro-
te sense. Thus the law, which
ce the Fall, no man by his
e *naturall abilitie* can fulfill, is
fille *in trueth* of euery rege-
ated Christian, through the
icious assistance of [q] *Christs*
ly Spirit. And this *Spirit God*
ll giue to euerie Christian,
t will pray for it, & encline
heart to keepe his Lavves.
V. When the vnregenerated
n hears that God *delighteth*
re in the inward mind, than
he outward man: Then hee
neth with himselfe that all
ward reuerence, and profes-
n is but either superstitious
superfluous. Hence it is
t hee seldome kneeleth in
Church: that hee puts on

p Rom. 1. 24, 28.

q Rom. 8. 9. &c. Augustinus *optat vt* Pelagius *agnoscat posse legem præstari per* gratiam Christi & pacem *fore edicit.*

r Luk. 11. 13. *Deus magis del ctatur affectu quam effectu.* Amber.

his Hat in singing of P
and the publike *prayers*,
the prophane Varlet
not offer to do, in the pr
of a Prince, or a Noble
And so that he keepe his
vnto God, hee thinks he
fashiõ himself (in other th
to the World. Hee diuide
thoughts, and giues so mu
God, and so much to his
lust: yea, hee will diuide
God the *Sabbath*, and will
him almost the one half
spend the other wholy
owne pleasures. But
carnall Man, that Al
GOD will not bee ser
halfes, because he hath
and redeemed the *whole*
And as God detests the
of the *outward Man*, w
the *inward* heart, as H
so hee counts the inw
uice without all *eterna*
renceto bee meere *pro*
hee requireth both in

. In prayer therefore bow
knees, in witnesse of thy *Hu-*
iation: litt vp thine eyes, and
hands, in testimony of thy
fidence: hang downe thy
d. and smite thy brest, in to-
of thy *Contrition:* but espe-
ly call vpon God with a *sin-*
heart; serue him *holily*, serue Math. 6. 24.
wholly serue him *onely:* for
l, & the prince of this world
two contrary *Masters*: and
refore no man can possibly
e both.

VI. The vn-regenerated
ristian holds the *Hearing of*
Gospell preached, to bee but
ndifferent matter, which hee
y vse, or not vse at his plea-
: but wh soeuer thou art
t wilt be assured in thy hart
t thou art one of Christs *E-*
sheepe. thou must make a
i ll care and conscience (if
ibly thou canst) to heare
s Word preached: or, first
preaching of the Gospell is

the cheife ordinary
which God hath appoi
conuert the ſouls of all
Act. 13 48 hath *predeſtinate to bee
a Rom. 1. 16 therefore it is called *a the
of God vnto ſaluation*, to
one that beleeueth. And
this Diuine Ordinance is
b Pro. 29. 18 *b* the *people periſh*: and wh
c Mat. 11. 24. uer ſhall refuſe it, *c It ſh
more tolerable for the L
Sodome and Gomorah m
of Iudgement, then for thoſe*
Secondly, the preach
d Isa. 11. 12 the Goſpell is the *d St
or Enſigne of Chriſt*; to
all ſhouldiers and elect
muſt *aſſemble* themſelues
this *Enſigne* is diſplayed
on the *Lords day*, he is
e Isa. 2. 2. 3. Chriſts people, that *e* flo
vnto it: neither ſhall an
f Zec 27. 14 of the *f* raine of his Gra
on their ſoules. Thi
the *ordinarie meanes*; b
the holy Ghoſt *g* b
g Ro. 10 14 Faith in our hearts;

hich we cannot pleaſe God. g Heb. 11. 6
he *hearing of Chriſtes voice*
he chiefe marke of Chriſts
h *ſheepe*, and of the i Bride-
omes friend: then muſt it bee h Ioh. 10, 27.
arefull marke of a Repro- i Ioh. 3 29.
e Goat either to neglect or Heb. 2. 3.
emne to heare the preaching Ioh. 8. 47.
the Goſpell. Let no man
nk this Poſition fooliſh, for
this fooliſhneſſe of preaching, l 1 Cor. 1. 21.
leaſeth God to ſaue them
ch beleeue. Their ſtate is
refore fearefull, who liue in
ce, without caring for the
aching of the Goſpell. Can
n look for Gods mercy, and
ſpiſe his meanes? m Hee (ſaith m Luk. 20 26.
riſt of the Preachers of his
oſpell) *that deſpiſeth you de-*
ſeth mee. n *Hee that is of God* n Ioh. 8 47
reth Gods Word: yee therefore
re: h them not! becauſe yee are
of God. Ha: not the o Iſ- o Iudg. 2. 1
elits heard *Phineas* meſſage,
ey had neuer wept. Had
t the *Baptiſt* preached, the

p Luk. 7. 22. 33. Iewes had neuer P
Had not they, who
q Act. 2. 35 Christ, heard Peters P
their hearts had neuer
pricked. Had not the Ni
r Ionas. 3. 5. heard *Ionas* preaching, th
neuer *repented*; and if tho
s Pro. 28. 9. not s *heare* and t *repent*,
t Luke 3. 5. shalt neuer be saued.

VII. The opinion, th
Sacraments are but *bare*
and Seales of Gods promi
grace vnto vs, doth not
hinder *Piety*; whereas, in
they are *Seales*, as well o
seruice and *obedience* vnt
which seruice, if we pe
not vnto him, the Sacr
seale no *grace* vnto vs: B
receiue them vpon the
tion, to be his *faithfull*
nitent Seruants, then the
ments do not onely sign
offer, but also *seale and*
indeede the inwarde s
grace which they ou
promise and represent.

his end *Baptisme* is called the *washing of Regeneration*, *and renewing of the Holy Ghost*, and the *Lords Supper*, x *The Communion of the Bodie and Blood of Christ*. Were this truth believed, the holy Sacrament of the *Lords Supper* would bee oftner, and with *greater reuerence receiued*.

u Tit. 3. 5.

x 1 Cor. 11. 16.

VIII. The last, and not the least *block*, whereat *Pietie* stumbleth in the course of Religion, is, by adorning *Vices* with the names of *Vertues*: and to call drunkennes *carowsing*, Drinking of *healths* spilling innocent *blood*, *Valour*; *Gluttony*, *Hospitalitie*; *Couetousnesse Thriftines*; *Whoredome*, louing *a Mistresse*; *Simonie*, *Gratnitie*; *Pride*, *Gracefulnesse*; *Dissembling Complement*; Children of *Belial*, *good fellowes*; *Wrath*, *hastinesse*; *ribauldrie*, *Mirth*. So on the other side, to call *Sobrietie* in words and actions, *Hypocrisie*:

Almesdeeds, vaine-glory;
on, superstition: zeale in re
Puritanisme: Humility
ing: scruple of *Conscience*
ciseres, &c. and wh les th
call *Evil, good*, and *Good*,
true Piety is much hindere
her progresse. And thus
of the 1. hinderance of Pie
mistaking the true sense of
speciall places of Scripture,
grounds of Christian Religi

The second hinderance
of Piety.

2. *The euill example of*
persons The practice of
prophane liues they prefe
their imitation, before the
cepts of Gods *Holy Word*
that when they see the gre
men in the *State*, and
chiefe *Gentlemen* in their
try, to make neither care
conscience to heare *Serm*
receiue the Communion,
sanctifie the *Lords Sab*
&c. But to be *Swearers*,

erers, carowsers, Oppressores, &c.
hen they thinke, that the v-
ing of these holy Ordinances,
re not matters of so great mo-
nent, for if they were; such
great and wise men would not
et so little by them. Hereupon
hey thinke that Religion is
not a matter of necessitie. And
herefore where they should
like Christians) row against
he streame of impiety, toward
Heauen: they suffer themselues
o bee carryed with the multi-
ude, downe right into Hell,
hinking it impossible, that *God*
ill suffer so many to bee dam-
ed. Whereas if the god of
his world had not blinded the
yes of their mindes: the holy
criptures would teach them,
hat [a]*Not many wise men, after*
he flesh, not many mighty, not
any noble, are called, &c. but
hat for the most part, the [b]*poore*
eceiued the Gospell, and that
few rich men shall bee saued:

a 1 Cor. 1. 26

b Ioh. 11. 5

c Mat 19. 23, 24.

And, *That howsoeuer many are called, yet the chosen are but few.*
d Math. 22. Neither did the [d] multitude euer saue any from damnation.
Apoc. 6. 15. 16 &c. As God hath aduanced men in greatnesse aboue others: so doth God expect that they in *Religion*, & *Piety* should go before others: otherwise, greatnes abused (in the time of their *Stewardship*) shall turne to their *greater condemnation* in the day of their *accounts*. At what time *sinfull great* and mightie men, as well as the *poorest slaues, and boundmen*, shall wish that *the Rockes and Mountaines shall fall vpon them, and hide them from the presence of the Iudge, and from his iust deserued wrath.*
Potentes potenter cruciabuntur Sap. It will proue but a miserable solace, to haue a great company of great men partakers with thee, of thine eternall torments. The multitude of sinners doth not extenuat, but aggrauate sinne, as in *Sodome*. Better it is

there-

therefore with a few to bee saued in the *Arke*, then with the *whole World*, to bee *drowned* in the Flood. Walke with the few *godly*, in the Scriptures *narrow path* to Heauen but crowd not with the *godlesse multitude*, in the *broad way to hell*. Let not the examples of irreligious great men hinder thy repentance: for their greatnesse cannot at that Day exempt themselues from their owne most grieuous punishments. Mat 7. 31 Exod. 23. 2

The thrid hinderance of piety,

3. *The long escaping of deserued punishment* in this life. *Because sentence* (saith *Salomon*) *is not speedily executed against an euill worker, therefore the hearts of the Children of men are fully set in them to doe euill, not knowing that the bountifulnesse of God* h *leadeth them to repentance*, But when his patience is *abused*, & mans *sins* are ripned, his Eccl. 8. 11. h Rom. 2. 4 2 Pet. 3. 15.

1 Sam. 3. 31 Ezec. 39 8

his *Iuſtice* will at once both be*gin, and make an end* of the ſin-ner: and hee will recompence the *ſlowneſſe* of his delay, with the *grieuouſneſſe* of his punish-ment. Though they were ſuf-fered to run on the skore all the dayes of their life: yet they ſhall bee ſure to pay the vtmoſt far-thing, at the day of their death. And whileſt they ſuppoſe them-ſelues to bee free from iudge-ment; they are already ſmitten with the heavieſt of GODS Iudgements; a[i] heart that can-not repent. The Stone in the reines or bladder, is a greivous paine that kills many a mans body: but there is no diſeaſe to the *ſtone* in the *heart*, whereof [k] *Nabal* died, and killeth mil-lions of ſoules. They refuſe the tryall of *Chriſt* and his *Croſſe*: but they are ſtoned by hells Ex-ecutioner, to eternall death.

i Rom 1, 5. ἀμετανόητον καρδίαν, *Cum penitere neſcium.*

k 2 Sam. 25 37.

Becauſe many Nobles and gentlemen, are not ſmiten with

preſent

present Iudgement, for their outragious *Swearing*, *Adultery*, *Drunkenesse Oppression*. *Prophaning of the Sabbath*, and disgracefull neglect of *Gods Worship* and *Seruice*; they begin to doubt of diuine *Prouidence* and *Iustice*. Both which two *Eyes*, they wold as willingly put out in God, as the *Philistims* bored out the *Eyes* of *Samson*. It is greatly therefore to bee feared; lest they will prouoke the *Lord* to cry out against them, as *Samson* against the *Philistims*: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lyeth) the eyes of my *Prouidence* and *Iustice*. Leade mee therefore to these cheife *Pillars*, whereupon the Realme standeth: that I may pull the *Realme* vpon their *heads*, and be at once auenged on them for my two eyes. Let not *Gods patience* hinder thy repentance: but

Iud. 16. 21.

Iud. 26. 16. &c.

but because hee is so pati[ent], therefore doe thou the rather repent.

The fourth hinderance of Piety.

4. *The Presumption of Gods mercie.* For when men are iustly conuinced of their sins, forth-with they betake themselus to this *Shield*; *Christ is merci-full:* so that euery sinner makes Christ the *Paterne* of his sinne; as though hee had come vnto the World, to bolster sinne; and not to destroy the *works of the Deuell* Hereupon the car-nall Christian presumeth, that though he continueth a-while longer in his sinne, God will not shorten his dayes. But what is this but to be an Impli-cite Atheist? Doubting, that either GOD seeth not his sinnes, or if hee doth, that hee is not iust: for if hee be-leeueth that God is iust, how can hee thinke that God, who

1 Ioh. 3. 3.

for

for sinne so seuerely punisheth others, can loue him, who still loueth to continue in sin? True it is; Christ is mercifull. But to whom? onely to them that repent, *and turne from iniquitie in Iacob.* But *if any man blesse himselfe in his heart, saying. I shall haue peace, although I walke according to the stubbornesse of mine owne heart, thus adding drunkennesse to thirst: the Lord will not bee mercifull to him, &c.* O mad men, who dare blesse themselues, when God pronounceth them accursed! Look therefore how farre thou art from finding repentance in thy selfe; so farre art thou from any assurance of finding mercie in Christ. *Let therefore the wicked forsake his wayes and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercy vpon him: and to our God, for hee is very readie to forgiue.*

Isa. 59. 20. Deu. 29. 19.

Non delinquenti, sed peccata relinquenti condonat Deus.

Isa. 55. 7.

Despaire

Deſpaire is nothing ſo de-
erous as Preſumption. For
reade not in all the Scriptu
of aboue three ar foure, wh
roaring Deſpaire ouerthrew
But ſecure *Preſumption* ha
ſent millions to perdition wit
out any noyſe. As therefo
the Damſels *of Iſrael* ſang i
their dances, *Saul had kild h
thouſand; and Dauid his ten
thouſands*; ſo may I ſay, th
Deſpaire of Gods mercy ha
damned *thouſands*, but the Pre-
ſumption of Gods mercy ha
damned *ten thouſand*, and ſe
them quicke to Hell, whe
now they remaine in eterna
torments without all helpe o
eaſe, or hope of Redemptio
God ſpared the *Theefe*, bu
not his *Fellow*. God ſpared on
that no man might *deſpair*:
God ſpared but *one*, that n
man ſhould *preſume*: ioyfu
aſſurance to a ſinner that re-
pents: no comfort to him th
re-

1 Sam. *Metuendum eſt ne te occidat ſpes & rum medium ſpes eſt de miſericordia incidas in iudicium*, Aug.

Luk. 23. *Latronis exemplum non eſt exemplum imitationis, ſed conſolationis.*

remaines *impenitent*. God is infinite in mercy, but to them onely, who turne from their sinnes, to serue him in *holinesse*: *without which no man shall see the Lord Heb.* 12 14. To keepe thee therefore from the hinderance of presumption: remember, that as *Christ*, is a *Sauiour*, so *Moses* is an Accuser. Liue therfore, as though there were no *Gospel*: die as though there were no *Law*. Passe thy life, as though thou wert vnder the conduct of *Moses*: Depart this life as if thou knewest none but Christ and him crucified. Presume not, if thou wilt not perish: Repent, if thou wilt be *saued*.

Ioh. 5. 45.

Qui dat pœnitenti veniam, non dabit præcanti pœnitentiam. Aug.

The fift hinderance of Piety.

5. *Euill Company*, commonly tearmed *Good fellowes*: but indeed, the Deuils chiefe instruments, to hinder a wretched sinner from repentance and piety. The first signe of Gods fauour

fauour to a ſinner, is to
him grace to forſake euill
panions: ſuch, who will
continue in ſinn, contemne
meanes of their calling, gybe
at the ſinceritie of profeſſion
in others, and ſhaming Chriſti
an Religion by their owne pro-
phane liues. Theſe ſit in the ſea
Pſal. 1. 1. of the Scorners. For, aſſoone
as God admits a ſinner to be
one of his people; he bids him
Apoc. 18. 4 *come out of Babylon*. Euery lewd
companie is a *Babylon*. Out of
which, let euery child of God
either keepe himſelfe: or if he
be in, thinke that hee heares
his *Fathers voice* ſounding in
Luk. 22. 62 his eare, *Come out of Babylon,*
my Child. As ſoone as Christ
looked in mercy vpon Peter,
hee went out of the compa
that was in the high Priests
Hall, and *wept bitterly* for his
fence. *Dauid* vowed (vpon
Pſal. 6. 8. couery) a new life, ſaid: *A*
from mee, all you workers

quity, &c. As if it were impossible to become a *new* man, till hee had shaken off all olde ill companions. The trueſt proofe of a mans *Religion*, is the quality of his *companions*. *Prophane companions* are the chiefe enemies of *Piety*, and quellers of holy motions. Many a time is *poore Chriſt* (offering to be new borne in thee) thruſt into the *Stable*; when theſe lewd companions, by their *drinking*, *playes* and *ieſts*, take vp all the beſt roomes in the *Inne* of thy heart. Oh, let not the company of earthly *ſinners* hinder thee from the ſociety of heauenly *Saints* and *Angels*. Luke 2.

The ſixt hinderance of Piety.

6. *A conceited feare, leſt the practice of Piety ſhould make a man* (eſpecially a young man) *to waxe too ſadde and penſiue*: whereas, indeede none can better ioy, nor haue more cauſe to reioyce then the pious and religious

Rom. 5. 2. *religious* Christian. For as so as they are *iustified by faith, haue peace with God*, than wh there can bee no greater io Besides they haue already th *Kingdome of Grace*, descended into their hearts: as an assu rance; that (in Gods good time they shall ascend into his *King dome of Glory*. This *Kingdom of Grace* consists in 3. things. Rom. 14. 17 First, *Righteousnesse*, for hauing *Christes* righteousnesse to iusti fie them before God, they en deauour to liue righteously be fore men. Secondly, *Pe* for the peace of conscience in separably followes a righteou conuersation. Thirdly; *the* *of the Holy Ghost*; which io is onely felt in the Peace of good Conscience, and is a Psa. 4. 7. great, that it [a] *passeth all u standing*. No *tongue* can exp it, no *heart* can conceiue it; only hee that feeles it. is that *fulnesse of ioy*, wh

[b] Ch

[b] *Christ* promised his Disciples in the midst of their troubles, *a ioy that no man could take from them.* The feeling of this ioy, *Dauid* vpon his repentance begged so earnestly at the hāds of God: [c] *Restore to me the ioy of thy saluation.* And if the Angels in heauen [d] *reioyce* so much at the *conuersion of a* Sinner; the ioy of a Sinner conuerted must needs be exceeding great in his owne heart. It is [e] *worldly sorrow*, that snowes so timely vpon mens heads, and fills the furrowes of their hearts with the sorrowes of death. The *godly sorrow* of the godly (when God thinkes it meete to trie them) causeth in them *Repentance not to bee repented of:* for it doth but further their saluation. And in all such tribulation, they shall bee sure to haue the [f] *Holy Ghost* to bee their *Comforter*: who will [g] make our *Consolations to abound through Christ*

b Ioh. 16. 24 vers. 22

c Psa. 51. 12

d Lu. 15. 7 10

e 2 Cor. 7 10

f Ioh. 14. 16 17.

g 2 Cor. 5. 1

Christ, as the sufferings of Christ shall abound in vs. But while a man liueth in impiety, he hath [h] *no peace*, saith *Esay*: his *laughter* is but madnesse (saith [i] *Salomon*:) *his riches* are but [k] *clay* saith *Abakuk* nay, the *Apostle* esteemes them noe better than [l] *dung* (in comparison of the pious mans treasure:) all his *ioyes* shall end in *woes*; saith Christ. Let not therefore this false feare hinder thee from the practise of piety. Better it is to goe lickly (with *Lazarus* to *Heauen*, than full of mirth and pleasure, with *Dines*, to *Hell*. Better it is to mourn for a time with *men*, than to be tormented foreuer with *Diuels*.

h Isa. 57. 21
i Eccles. 2.
k Abak. 2. 6
l Phil. 3. 8.
Luk. 6, 25.

Fleres si scires vnum tuæ temporis mensem. Rides quum non sit fortasse vna dies Th. Morus.

The seuenth hinderance of Piety.

7. And lastly, *The hope of long life* for, were it possible that a wicked liuer thought *this yeere* to be his *last yeere* this *moneth* his last *moneth*, this *weeke* his last

last weeke but that hee would change and amend his wicked life? No verily hee would vse the best meanes to repent & to become a new man. But as the rich man in the Gospel promised himselfe *many yeeres to liue in ease mirth and fulnesse*; when he had not one night to liue longer: so many wicked Epicures falsely promise themselues the age of *many yeeres*, when the thread of their life is already almost drawne out to an end. So *Ieremy* ascribes the cause of the Iewes sins and calamities to this, that *she remembred not her last end.* Luk. 12. 19 20. Lam. 1. 9.

The longest space betwixt a mans comming by the wombe and going by the *graue* is but short for, *Man that is borne of a woman hath but a short time o liue.* Hee hath but a *few dayes* and those full of nothing, but *troubles.* And, except the *Practice* of Piety; how much bet- Iob. 14. 1.

ter

ter is the state of the chil
yesterday was *baptized*, a
day is buried, then *Meth*
lems, who lived nine hun
sixtie nineye res. & then d
of the two, Happier the B
because he had lesse sinne; a
fewer *sorrowes*. And what n
remains of both, but *a bare*
membrance? What trust sho
a man repose in long life;
ing the whole life of m
nothing but a lingring d
so that as the Apostle pro
a man dieth daily

Quotidie morimur quotidie enim demitur pars vitæ & tunc quoque cum crescimus vita decrescit. Vives. 1 Cor. 15. 31

Harke in thine eare Ol
fellow; thy life is but a p
breath in thy nostrels tru
to it Thy *Soule* dwells
house of clay, that will fal
it bee long; as may appe
the *dimnesse of thy Eyes*
deafenesse of thy *Eares*,
wrinkles in thy *Cheekes*, t
tennesse of thy *Teeth*, the
nes of thy *Sinewes*, the *tre*
of thy *Hands*, the *Kale*

Isa. 2. 2.

thy *bones*, the *shortnesse* of thy *sleepe* and euery *gray haire*, as so many *Summoners*, bids the prepare for thy *long home*. Come let vs in the meane while walk to thy fathers coffin; breake open the lidde: see heare, how that *Corruption is thy Father*, *and the Worme thy Mother and Sister*: seest thou how these are? so must thou bee ere long, Foole: thou knowest not how soone. Thy *Houre glasse* runneth apace, and in all places; *Death* in the meane-while waiteth for thee.

Iob. 17.14.

The whole life of man (saue what is spent in Gods seruice) is but a foolery: for a man liues *fourty yeeres*, before hee knowes himselfe to bee a *foole*? and by that time hee seeth his *folly* his life *is finished*.

Homo est fatuus vsque ad 40. annum deinde vbi agnouit se esse fatuum, vita consumpta est. Luther.

Harke (*Husbandman*) before thou seest many more *crops* of *harvest*, thy selfe shall bee *ripe*: and *Death* will cut thee downe

with his *sickle*. Harke (*Tr*
man) ere many *sixe moneths*
ouer, thy *last moneth* will c
on: after which thou shalt
away; and trade no lon
Harke (most *graue Iudge*) wh
in a *few Termes*, the term
thy *life* approacheth; whe
thou shalt cease to *iudge* other
and goe *thy selfe* to bee iud
Harke (*O man of God*) that
to the Pulpit; preach this
mon, as it were the last
thou sholdest make to thy
ple. Harke (*Noble man*)
aside the high conceit o
Honour; *death*, ere it bee
c will lay thy *honour* in the
and make thee as base a
earth that thou treadest
thy feet. Harke (*thou, th*
readest this Booke) assu
selfe ere it be long, there
but *two holes*, where n
two eyes are placed: an
shall reade the truth o
son vpon thy *bare sku*

c *Mors Sceptra ligonibus æquat.*

now thou readeſt in this *little Booke*. How ſoone *I* know not, but this I am ſure of: that [a] *thy time is appointed, thy* [b] *moneths are determined, thy* [c] *dayes are numbred*, & the very [d] *laſt howre is limited*; beyond which thou ſhalt not paſſe. For then, the [e] *firſt borne of death*, mounted on his [f] *pale Horſe*: ſhall alight at thy dore. and (notwithſtanding all thy *Wealth thy Honour*, and the *teares of thy deareſt friends*) will carry thee away *bound hand and foote*, as his priſoner. and keepe thy body vnder a *Loade of Earth*, vntill that day come, wherein thou muſt bee brought foorth, to [g] *receiue according to the thinges which thou haſt done in that body, whether it be good or euil*. Oh: let not then the *falſe hope* of an vncertaine long life, hinder the from becomming a *preſent practizer* of Religious Piety. God offereth grace to day, but

a Iob 14.14
b Iob 14.15
c Pſ. 90.12. Dan. 5. 26. *Stat ſua cuique dies*, Virg.
d Iob 13.1. & 11.9.
e Iob. 17.13.
f Apoc. 6.8
g 2 Cor. 5. 10
h Pſal. 95. Heb. 3. *Panitenti veniam ſpopondit ſed viuendi in craſtinum non ſpoſpondit*, Chri.

who promiseth to morro
They are now in Hell m
young men, who had purpo
to repent in their old age:
Death cut them off in their
penitencie, ere euer they could
attaine to the time they set for
their repentance. The *longer* a
man runs in a *disease*, the *harder*
it is to be cured, for custome of
sin breeds hardnesse of heart
and the *impediments* which hin
der thee from repenting
will hinder thee more, w
thou art more aged.

Nemo tam diues habuit crastinum vt fauentes posset sibi pollicori, Senec.

Heb. 3. 13.

A *wise man* beeing to go
farre and foule iourney, wil
lay the heauiest burthen v
the weakest *Horse*. And
what conscience canst thou
the great load of repenta
thy feeble and tired old
whereas now in thy ch
strength thou canst not l
but art readie to stagger
it? It is wisedome for hi
is to saile a long and dan

v

voyage, to lie playing and ſleeping, whileſt the *winde* ſerueth, and the *Sea* is caline; the *Ship* ſound, the *Pilot* well, the *Mariners* ſtrong: and then ſet forth when the winds are contrary, the weather *tempeſtuous*, the Sea *rageth*, the Ship *rotten*, the Pilot *ſicke*, and the Saylors *languiſhing*? Therefore, *O ſinfull Soule*, begin now thy conuerſion to God, whileſt *Life*, *Health*, *Strength*, and *Youth* laſteth: before thoſe [a] *yeares* draw nigh, when as thou ſhalt ſay, *I haue no pleaſure in them*. God euer required in his ſeruice, the [b] *firſt borne*; and the [c] *firſt fruites*; and thoſe to bee offered vnto him without delay. So iuſt [d] *Abel* offered vnto God his *firſtlings*, and *fatteſt Lambes*: and reaſon good that the *beſt Lord* ſhould be *firſt*, and *beſt* ſerued. All Gods ſeruants ſhould therefore [e] *remember to ſerue their Creator*

a Eccl. 12.

b Ex. 13. 2.

c Ex. 22. 29.

d Gen. 4. 4.

e Eccl. 12.

in the dayes of thy youth:

fGen22.23 *early* in the morning like *braham*, to sacrifice vnto

gGen.43.3 the *young Isaac* of their age *shall not see my face* (saith *I* to his Brethren) *except you br your younger brethren With yo* And how shalt thou looke the face of *Iesus*, if thou gi thy *younger yeeres* to the Di and bringest him nothing b thy blind, lame, and decr *old age? Offer it vnto thy Pr*

hMal.1.8. saith, *Malachie*; If hee not accept such an one to him; How shall the *Prin Princes* admit such an one his seruant? If the *King*

i Dan. 1.4. 2 Sam.5.8. *bel* would haue *young men fauoured, and such as had in them.*) *to stand in his P* shall the *King of Heauen* none to stand in his Cour th. *blinde* and *lame*, such soule of *Dauid hated?* Th thou; when thou hast Satan with thy *prime yee*

satisfie God with thy dotage? Take heede, lest God turne thee ouer to thy *old Master* againe: that as thou hast, all the dayes of thy life, done *his worke*: so hee may in the end pay thee thy *wages*. Is that a fit time to vndertake by the *serious* exercises of repentance (which is the *work of workes*) to turne thy *sinnefull soule* to God; when thou art not able with all thy strength, to turne thy weary bones on thy soft bed? If thou findest it so hard a matter *now*; thou shalt finde it farre harder *then*. For thy sin will wax stronger, thy *strength* will grow weaker, thy *Conscience* will clogge thee, *paine* wil distract thee, the *feare of death* will amaze thee, and the *visitation* of friends will so disturbe thee, that if thou be not furnished afore-hand, with store of *faith*, *patience*, and *consolation*, thou shalt not bee able either to medit at thy *selfe*, or to

heare the words of co
from others: not to pray a
nor to ioyne with others
pray for thee. It may bee
shalt bee taken with a
palsie, or such a *deadly* sen
neſſe, that thou shalt neith
remember God, nor thinke
on *thine owne* estate. And do
thou not wel deserue, that G
should forget to saue thee
thy death, who art so vnmin
full now to serue him in
life? The *feare of death*
driue many at that time to
Mat. 7. 22. *Lord, Lord* but Christ
testeth, that *he will not then*
them for his. Yea. many
Heb. 12. 17 then (like *Esau*) *with teares*
to repent; and yet finde no
of repentance. For man hat
free-will to repent when
wil, but when *God wil* giue
grace: and if mercy shewe
self so inexorable, that
would not open her gates
Mat. 25. 11 *tender* Suiters as *Virgins*
ca

earnest suters as *knokers*, because they knocked *too lat*: How thinkest thou, that shee will euer suffer the to enter her gates, being so impure a wretch that neuer thinkest to leaue sinne, till sinne first leaue thee, and didst neuer yet knock with thine *own fistes*, vpon the *brest* of a penitent heart? And iustly doth her *Grace* deny to open the *Gats of heauen*: when thou knockest in thine *aduersity*, who in thy *prosperity* wouldest not suffer Christ, whilest hee knocked, to enter in at the Doore of thy Heart. Trust not either late repentance, or long life: *not late repentance*; because it is much to bee feared, lest that the repentance which the *feare of death* enforceth, *dyes* with a man *dying*. And the Hypocrite, who deceiued others in his *life* may deceiue himselfe in his death. God accepteth none but *Free-will Offerings* and the re-

Apoc. 3. 10

Nascentes morimur, finisque ab origine pendet: Et pubescentes iunctâ senectâ premit. Mani.

pentance that pleaseth
must bee voluntary. and
constraint. Not *long life*; fo
age will fall vpon the ne
youth: and as nothing is
sure then death, so nothi
more vncertaine then the
of *dying*. Yea, oft-times
ripenesse of sinne is hast
by outragiousnesse of sin
God suddenly cutteth o
vicious liuers, either wit
*sword intemperateneſſe. lu
surfet*, or some other fe
maner of *sickenesse*. Maie
not see, that it is the euil
that perswades thee to
thy Repentance till olde
when experience tells
that not one of a *thousand*
takes thy course, doth eu
taine vnto it. Let *Gods*
Spirit mooue thee, not to
thy selfe any longer *to eat*
drinke with the drunke
thy Master send dea
thee in a day, when thou

Requisitus vita non satis esse senem.

Mat: 27. 49.

not for him, and in an houre that thou art not aware of, and so suddenly cut thee off and appoint thee thy portion with the Hypocrites, where shall bee weeping and gnashing of teeth. But if thou loueſt [a]*long life*; feare God, and long for *life euerlasting*. The longeſt life heere, when it comes to the period, will appeare to haue beene but as *a* [b]*tale that is told*, a [c]*vaniſhing vapour*, *a flitting* [d]*ſhaddow*, a ſeeming [e]*dreame*, a glorious *flower*, growing and [f]*floriſhing in the* [g]*morning*, *but in the euening*, *cut downe and withered*: or like a [h]*Weauers ſhuttle*, which by *winding* here and there, ſwiftly *vnwindeth* it ſelfe to an end. It is but a [i] moment, ſaith Saint *Paul* O then the madneſſe of man! that for a *moment* of [k] *ſinfull pleaſure*, will hazard the loſſe of an [l]*Eternall waight of glory*.

These are the ſeuen chiefe hinderers of Piety, which muſt bee

a Deu. 30. 16
Pro 3. 2.
Pſal. 3. 2.
Iſal. 34. 11
&c.
b Pſal. 90. 9
c Iam. 4. 14
d Pſ 109. 23
e Pſ 76. 5.
f 2 Pet. 1. 24
g Pſ. 90. 6.
h Iſa. 38. 12
i 2 Cor. 4. 17
k Hebr 11. 25
l 2 Cor. 4. 17

Mark 16. 9
Luk. 8. 2.

bee cast out like *Mary M*
lens seuen *Diuels*, before
thou canst become a *true*
ctizer of Piety: or haue
sound hope to enioy either
uour from Christ by grace,
fellowship with him in *glory*.

The Conclusion.

TO conclude all: fo
much as thou seest,
without Christ, thou art
slaue of sinne, Deaths vassal
wormes meate, whose th
are vaine, whose *deeds* are
whose *pleasures* haue scarc
ginnings, whose *miserie*
know end: What wi
would incurre these *hel*
ments, though he might
uing in sin, purchase to hi
for a time, the *Empire* of
stus, the *riches* of *Cræs*
pleasures of *Salomon*, th
of *Achitophel*, the *vo*
fare, and *fine apparell* of

for what should it auaile a man (as our Sauiour saith) *to win the whole world for a time; and then to losse his soule in Hell for euer?*

And seeing that likewise thou seest how great is thy *happinesse* in Christ; and how *vaine* are the *hinderances*, that debar thee from the same; *beware* (as the Apostle exhorteth) *of the deceitfullnesse of sinne.* For that sinne, which seemes now to bee so pleasing to thy corrupt nature, will on day proove the *bitterest* enemy to thy *distressed soule*: and in the meane while *harden* (vnawars) thine *impenitent heart.* Heb. 3. 13.

Sinne (as a *Serpent*) seemes beautifull to the eye: but take heede of the sting behinde: whose venemous effects if thou knewest, thou wouldst as carefully flie from sinne, as from a *Serpent*. for

1. *Sinne* did neuer any man good

good, and the more sinne a
hath commited, the more
ous hee hath made himsel
God, the more hatfull t
good men.

2. Sinne brought vpon
all the *euill crosses, losses, di*
ces, and sickneſſe, that euer
Pſ.107.17. *thee. Fooles* (saith *Dauid*
reaſon of their tranſgreſſion
becauſe of their iniquities,
flicted. Ieremy in lamenting
ner asked the queſtion; *W*
Lam.3.30. *fore is the liuing man ſorro*
The *Holy Ghoſt* anſwere
Man ſuffereth for his ſin.
vpon the Prophet ta
that *dolefull out-cry* again
as the cauſe of all their mi
Lam.5.16. *Woe now vnto vs that en*
haue ſinned.

3. If thou doeſt not ſp
repent thee of thy ſinne
will bring vpon thee y
greater plagues, losſes,
ſhame, and iudgement
euer hitherto befell the

Leuit. 29.18. *&c. Deut.* 28. 15, *&c.*

4. And lastly, if thou wilt not *cast off* thy sinne; God (when *the measure of thine iniquitie is full*) *will cast thee off* for thy sin: for as he is iust, so he hath power *to kill and cast into Hell, all hardened and impenitent sinners.* If therefor thou wilt auoid the *cursed effects* of sinne in this life, and the eternall wrath due thereto in the world to come, and bee assured that thou art not *one of those*, who are giuen ouer to a *reprobate sense*; *Let then* (O sinner) *my counsell be acceptable vnto thee: breake off thy sinnes by righteousnesse, and thine iniquities, by shewing mercy towards the poore: O let there* (at length) *bee a healing of thine error.* *Nathan* vsed but one Parable, & *Dauid* was conuerted: *Ionas* preached but once to *Ninive*, and the whole City *repented*; Christ looked but *once on Peter*

Gen. 15. 16

Dan. 4. 24.

2 Sam. 12: 13.

Ioh. 3. 5 &c.

Luk. 22 62 *Peter*, and *hee went out and wept bitterly*. And now that thou oft, and so louingly entreated not by a *Prophet*, but by *the Lord of Prophets*: yea, 2 Cor. 5, 22 *God himselfe*, by his Embassadores, doth *pray thee to be reconciled vnto him*, leaue off thine adulterie, with *Dauid*, repent thy sinnes like a true Ninevite, and whilest Christ looketh mercy vpon thee; leave *wicked companions*, and weep bitterly for thine offences.

Content not thy selfe with that *formall religion*, which *regenerated* men haue fitted to themselues, in stead of *deuotion*, for in the *multitude of opinions*, most men haue lost the *practise of true religion*. Thinke not that thou art a Christian good enough because thou doest as the most are not so bad as the worst man is so wicked that is not addicted to all kinde of

(for there is an *Antipathie* twixt some vices:) But remember that Christ saith: *Except your righteousnesse shall exceede the righteousnesse of the Scribes and Pharisies, yee shall in no case enter into the Kingdome of Heauen.* Consider with thy selfe, how farre thou commest short of the *Pharises*, in *fasting, praying, frequenting the Church*, and *in giueing of almes.* Thinke with thy selfe how manie *Pagans*, who neuer knew *Baptisme*; yet in *morall vertues* and *honestie of life*, doe goe farre beyond thee. Where is then the life of Christ thy *Master*? and how far art thou from being a *true Christian*? If thou dost willingly yeeld to liue in any one *grosse sinne*, thou canst not haue a regenerated Soule: though thou reformest thy selfe like *Herod*, from *many* other *vices*. A true Christian must haue respect to walk in the *truth* of his heart,

Math. 5. 20

Mark. 6. 10

heart, in all the Comm
ments of God alike: for (
Iam. 2. 10. S. *Iames*) *Hee that shall of*
one point of the Law (wilfu
1 Pet. 2. 1. *guilty of all.* And *Peter* bid
lay aside (not some, but) *all*
lice, guile, and hyprocrisie, &c.
sinnne is enough to dam
mans soule, without *repent*
dreame not to goe to Hea
by any *neerer*, or *easier* way
Christ hath trained vnto vs
his Word. The way to He
is not *easie* or *common*, but
Mat. 7. 14 and *narrow*: yea, *so narrow*
Mat. 19 23 Christ protesteth, that a
Mat. 7. 14. *man shall hardly enter in*
& 23. 14. *Kingdome of Heauen*, and
Luk. 13. 24 those who *enter*, are but
and that those *few* cannot
in, but by *striuing*: & that
of those who *striue* to ent
shall *not bee able*. This all
Saints (whilest they here
knew well; when with
ten *fasting* so earnest p
so frequent hearing the

and receiuing the Sacraments, and with ſuch abundance of teares, they deuoutly begged at the hands of *God*, for Chriſts ſake, to bee receiued into his Kingdome.

If thou wilt not beleeue this truth; I aſſure thee that the *Diuell*, which perſwades thee *now*, that it is eaſie to attaine Heauen, will tell thee *hereafter*, that it is the hardeſt buſines in the world. If therefore thou art deſirous to purchaſſe *ſoũd aſſurance* of ſaluation to thy Soule, and to goe the right and ſafe way to Heauen: get forthwith (like a *wiſe Virgin*) the *Oyle* of *Piety* in the *Lampe* of thy conuerſation: that thou maiſt be in *a continuall readineſſe* to meete the *Bridegrome*, whether hee comm.eth by Death, or by Iudgement. Which, that thou maieſt the better doe, let this be thy *daily practice*. Math. 25. 1 &c.

Now

How a priuate man must begin the Morning with Pietie.

As soone as euer thou ...keth in the *morning*, ... the *doore* of thy *heart* fast ... that no *Earthly thoughts* ... enter, before that *God* be ... in first: and let *him* (be... others) haue the [a] *first* ... therein. So all euill thou... either will not *dare* to co... or shall the easier bee *k*... and the heart will more ... of *pietie* and *godlinesse* all t... after. But if thy heart be... (at thy first waking) filled ... some meditations of God ... his Word; and dressed like ... *Lampe* in the Tabernacle ... Morning and euening, w... *Oyle Oliue of Gods Word* ... perfumed with the swe... *cense* of *Prayer*: *Satan* ... tempt to fill it with ...

a *Primitias & cordis Deo offerenda, Amb. in Psal.* 119.

Exod 27. 20 21. Exod. 3. 6. 7. psal 14. 1. 2.

cares, or fleshly desires, so that it wil grow vnfit for the seruice of God, al the day after sending forth nothing, but the *stench* of *corrupt* and *lying* words, & of *rash* and *blasphemous* Oathes.

Begin therefore euery daies worke, with *Gods Word* and Prayer. And offer vp vnto God vpon the *Alter* of a [a] *contrite* heart, the [b] *groanes* of thy *spirit* and the [c] *calues of thy lips*, as thy morning sacrifice, and the first fruits of the day: and as soone as thou awakest, say vnto him thus.

a Psal. 51.
b Rom. 8.
c Hos. 13. 2.

A short Soliloquie, when one first wakes in the Morning.

MY soule waiteth on thee, O Lord, more then the Morning Watch watcheth for the Morning: O God, therefore bee mercifull vnto mee, and blesse mee, and cause thy face to shine vpon

Psal. 130. 6.
Psal. 67. 1.

vpon mee: fill mee with th
this morning, so shall I reio
be glad all my dayes.

Meditations for the Morning.

Then meditate,

1. HOw Almighty
can (in the R
rection) as easily *raise* vp th
dy out of the *Graue*, fro
sleepe of death; as hee ha
Morning wakened thee
Bed, out of the sleep of *N*
At the dawning of whi
surrection day, *Christ sha*
to bee glorified in his Saints
euery one of the bodies
thousands of his *Saints* (
fashioned like vnto his
body shall *shine* as *brigh*
Sun. Al the *Angels* shini
wise in their glory: th
of *Christ* surpassing the
splendor and *glory*: and

Psal. 99. 14.
2 Thes. 1. 10.
Iude. v. 14.
Phil. 3. 21.
Mat. 13. 43 and 17. 2.
Luk 9. 31.

head excelling it. If the rising of ones Sun, make the Morning skie so *glorious*; what a bright-shining and glorious Morning will that bee, when so many thousand thousands of bodies, far brighter then the *Sunne*, shall appeare and accompany Christ and his glorious *Traine*, com- Act. 17. 31.
ming to keepe his generall *Ses-* 1 Cor 6. 3.
sions of *Righteousnesse*, and to Iude v. 19.
iudge the wicked *angels*, and all vngodly *Men*? And let not any transitory profit, pleasure, or vaine glory of this day, cause thee to lose thy part and portion of the *Eternall* blisse and glory of that day, which is properly termed the *Resurrection* Luk 14, 14.
of the Iust. Beasts haue *bodily* eyes to see the *ordinary* light of the day: but endeuor thou with the *eyes of Faith*, to fore-see the glorious light of this *Day*.

2. That thou knowest not 1 Pet. 5. 8.
how *neere* the cuill *spirit* (which Iob. 1. 7.
night and day like a roaring Ly-
on

on walketh about, seeking [illegible]
nour thee) was vnto thee
leſt thou ſleeptſt, and w
able to helpe thy ſelfe: an
thou knoweſt not wh
Iob. 1. 10. chiefe he would haue d
Pſal. 121. 4, thee, had not *God hedg*
Pſal. 34. 7. & thine with his euer-
and 91. 11. *prouidence*, & guarded t
Gen. 32. 1, 2 his holy and bleſſed *An*
2 King. 6. 16. 3. If thou hearеſt the
crow remember *Peter* t
tate him, and call to mind
Luk. 22. 61 62. *Cock-crowing* ſound of t
Trumpet, which ſhall
thee from the dead. And
ſider in what caſe thou a
ſounded *now*: and
ſuch as thou wouldeſt
Ier. 20. 14. bee *then*: leſt at *that*
Iob. 3. 1. wilt wiſh that thou ha
Tit. 3. 5. uer ſeene *this*: yea, cu
* *Gallo canente ſuas Latro relinquit Inſidias, &c.* Ambr. Hexam. lib. 5 cap. 14. day of thy *naturall bi*
want of beeing new b
ſpirituall grace. * W
Cocke crowes, the *Th*
paires of his hope, a

uer his nights enterprize: so
he *Duell* ceaseth to tempt or
ttempt any further, when hee
eares the deuout soule, wa-
ing her selfe with Morning
rayer.

4 Remember that Almigh-
y God is about thy bed, and
eth thy downe-lying and thy
prising, vnderstandeth thy
houghts, and is acquainted
ith all thy wayes. Remember
kewise: that his holy *Angels*,
ho guarded and watched o-
er thee all night, doe also be-
old how thou wakest and ri-
st. doe all things therefore as
the awfull *presence* of God,
d in the sight of his holy *An-*
ls.

5. As thou art putting on
ine apparell remember, that
ey were first giuen as cou e-
gs of shame, being the fil-
y effect of sinne: and that
ey are made but of the offalls
excrements of dead beasts.

Psl.139.2.3

Gen.31.55.
& 22.1.2.
Psal.91 5.
11

Act.12.11.

Therfore whether thou
the *ſtuffe*, or the firſt *in*
on, thou haſt ſo little cauſe
proud of them: that thou
great cauſe to bee humble
the ſight and wearing of
ſeeing the *richeſt apparel*
but fine couers of the fo
ſhame. Meditate rather
as thine apparell ſerues to
thy ſhame, and to *fence* thy
dy from cold: ſo thou
deſt be as carefull to co
Mat. 22. 11 *Soule* with that *wedding*
Rom. 13. 14 *ment*, which is the *Righ*
1 Cor. 1. 30 *neſſe* of *Chriſt*, and (
Phil. 3. 9 apprehended by our fai
Apo. 19. 18 led the *Righteouſneſſe*
Eph. 4. 24. *Saints*: Leſt, whileſt
richly *apparelled* in the
man, we be not found
naked, (ſo that all o
Apo. 16. 15. neſſe bee ſeene) in the
God. But that with
ouſneſſe (as with a *Robe*
couer our ſelues fro
tuall ſhame: and

oules from the fiery cold that
rill procure infernall weeping
nd gnaſhing of teeth. And with-
ll conſider, how bleſſed a peo-
le were our *Nation*, if euery
lken ſute did couer a ſanctifi-
d ſoul:. And yet a man would
hinke, that on whom God
eſtowed moſt of theſe out-
ard bleſſings; of them hee
ould receiue greateſt *inward*
ankes. But if it prooue other-
iſe; their reckoning will
rooue the heauier in the day
f their *Accounts.*

Mat. 22. 13.

Luk. 22. 48

6. Conſider, how Gods *mer-*
is renewed vnto thee euerie
orning, in giuing thee (as it
ere) a *new life:* and in cauſing
e *Sunne*, after his vnceſſant
re, to riſe again to giue thee
ht. Let not then his glorious
ght burne in vaine: but pre-
nt rather (as oft as thou
ſt) the *Sunne-riſing*, to giue
od *thanks:* and kneeling down
thy bed-ſide, ſalute him at

Lam. 3. 23.
Phil. 19. 5.

wisd. 15. 23.

the *day-spring* with soo
uout *Antelucanum*, or
ning *Soliloquie*, containi
humble confession of thy
the pardon of thy fa
thankesgiuing for all his
fits and a crauing of his g
ous *protection* to his *Churc*
selfe, & all that doe belong
to thee.

Briefe directions how to re
Holy Scriptures, eue
yeere ouer, with ease, pro
reuerence.

BVt for as much, t
Faith is the *sonle*
ding and *meditating* of
of God, are the *Parents*
ers: Therfore before th
est in the morning, fir
a *Chapter* in the Word
then meditate a wh
thy selfe, how many
things thou canst

As first, what good councels or exhortations to *good works.* and to *holy life.*

Secondly what threatnings of *Iudgements*, against such and such a sinne: and what fearefull examples of Gods punishment or vengeance, vpon such and such sinners.

Thirdly, what blessings God promiseth to *Patience Chastity, Mercy, almesdeades, Zeale* in his Service, *Charity, faith,* and *trust in God,* and such like Christian vertues.

Fourthly, what gracious deliuerances God hath wrought: and what speciall blessings hee hath bestowed vpon them, who were his true and zealous seruants.

Fiftly apply these things to thine owne heart, and read not these Chapters, as matter of *Historicall* discourse; but as if they were so many *Letters* or *Epistles* sent downe from

God out of *Heauen* vnto the
for *whatsoeuer is written*,
written for our learning, Ro
15.4.

Sixthly, read them there
fore with that reuerence, as i
God himself stood by, an
spake these wordes vnto thee,
to excite thee to those *vertue*
to dissuade thee from tho
vices: assuring thy selfe, that
such sinnes (as thou read
there be found in thee wi
out repentãce, the like plag
will fall vpon thee: but if th
doest practise the *like Piety*
vertuous deedes, *the like b*
sings shall come vnto thee a
thine.

In a word, apply all that th
readest in holy Scripture,
one of these 2 heads chief
either to confirme thy *faith*
to increase thy *repentance*:
as *Sustine & Abstine*, *Beare*
Forbeare, was the Epitome
a good Philosophers life:

Epictati dict.

Cr

crede & respice, *Beleeue and Repent* is the whole summe of a true Christians profession. One Chapter thus read with *vnderstanding*, and meditated with *application*, will better feede and comfort thy soule, than *fiue* read & run ouer without marking their scope or sense, or making any vse therof to thine owne selfe: if in this manner thou shalt read three Chapters euery day: *one* in the *Morning*, *another at Noone*. and the *thride at Night*, (reading so many *Psalmes* in stead of a Chapter, as our *Church Liturgie* appoints for Morning and Euening prayers) thou shalt read ouer all the *Canonicall** scriptures in a *yeere* except sixe Chapters, which thou maist adde to the taske of the last day of the yeere. The reading of the Bible in order, will help thee the better to vnderstand both the *History* and *scope* of the holy *Scripture*. And

* In the Canonicall Bookes of the old Testament are 1;9. Chap. but distributing the 150. Psalms into 60. parts. thou shalt find but 841. which being added to 260. (the number of the Chap. in the new Testament) will amount to 1201. diuiding which by three into 365. (the number of the daies of the yeere) there will remane but sixe, which thou mayest dispose of as is prescribed.

as for the [b] *Apocrypha*, be[i]
but penned by *mans spirit*; th[ou]
mayest read them at thy p[lea]
sure: but beleeue them so f[ar]
as they agree with the Can[on]
call Scripture, which is indite[d]
by the *Holy Ghost*.

But it may be thou wilt say,
that thy *busines* will not admi[t]
thee so much time, as to read[e]
euerie Morning a Chapter, &c.
O Man, remember that th[y]
life is but *short*, and that *all th[y]*
busines is but for the vse of th[is]
short life: but saluation or d[am]
nation is euerlasting! Rise [u]
therefore euerie morning, by [so]
much time the earlier: defr[aud]
thy *foggy flesh* of so much *sle[ep]*
but robbe not thy soule of [its]
food, nor God of his seru[ice]
and serue the *Almighty* d[ai]
ly, whilest thou hast time a[nd]
health.

Hauing thus read thy Ch[ap]
ter, as thou art about to p[ray]
remember, that *God is a G[od]*
hol[y]

[b] Hos viginti duos libros lege, cũ Apocryphis verò nihil habeas negotii: has tantum studiosè meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores te & religiosores fuerunt Apostoli & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesiæ nõ trãsgrediaris illius terminos. Ac veteris Testamenti (vt dictum est) viginti duos meditare libros. Cyril. Hie Catechis.

holineſſe, whereof he warneth vs by repeating ſo often, [d] *Be ye Holy: for I am Holy*. And when he *deuoured* with a ſuddẽ fire, [e] *Nadab* and *Abihu*, for offering vnto him incenſe, with [f] *ſtrang fire*, (like thoſe now a dayes who offer Prayers from hearts fraught with the fire of *luſt* and *malice*) the Lord would giue no other reaſon of his *iudgements* but this *I will be ſanctified in them that come neere mee*, As if hee ſhould haue ſaid; If I cannot be ſanctified by them who are my ſeruants, in ſeruing mee with that Holineſſe that they ſhould; I will bee ſanctified *on them*, by confounding them with my iuſt iudgements, which their lewdneſſe doth deſerue. God therefore cannot abide any willfull vncleanneſſe or filthines in them who ſerue him: inſo much that hee commanded the Iſraelites, that when they were in *Campe*

c Exo 20. 36.
d Leu 21. 44. & 19. 2 and 20. 7.
e 1 Pet. 2. 5
f Leu. 10. 2

Verſe 3.

againſt their Enemies, ſhould digge a hole w paddle, and couer their ments: his reaſon is, F

Deut. 23. 13. 14. Lord thy God walketh middeſt of the Campe, to thee, and to giue thine en before thee: therefore thy ſhall be holy, that hee ſee na thing in thee, and turne away thee.

If he will haue men to holy in time of Warre in Field: how much more neſſe expecteth he at our in time of peace, in our h Therefore, ſaith Zophar

Iob 11. 13. 14. If thou prepare thine heart, ſtretch out thine hands to God to pray: if iniquity thy hand, put it farre away let no wickedneſſe dwell Tabernacles, For as Eſa

Iſa. 2. 15. If there bee any vncleanneſſe our hand (that is, any ſin of we haue not repented) wee ſtretch out our hands

him, and make many prayers, the Lord will hide his eyes from vs and will not heare our Prayers Therefore before thou prayest let God see that thy heart is sorrowfull for thy sinne: and that thy mind is *resolued* (throw the assistance of his grace) to amend thy faults. And then hauing washed thy selfe, and adorned thy body with *apparel* which beseemeth thy calling, and the Image of God which thou bearest, shut thy chamber doore, and kneele downe at thy bed side or some other conuenient place: and in reuerent maner lifting vp thy heart together with thy hands & *eyes*; as in the presence of God who seeth the *inward intention of thy soule*; offer vp unto God from the Alter of a contrite heart; thy prayer as a Morning sacrifice, though the *Mediation* of Christ, in these, or the like words.

A Prayer for the Morning.

O Most mighty and glorious God, full of incomprehensible Power and Majestie, whose
2 Kin. 8. 27 glory the very *Heauen of Heauens* is not able to cõtain: look down from heauen, vpon me thine vnworthy seruant, who here prostrate my selfe at the
Psal. 132. 7. *foot stole* of thy *throne of Grace*.
Heb. 4. 16. But looke vpon me, O Father
Dan. 9. 18. through *the merits and mediation of Iesus Christ*, *thy beloued*
Mat. 3. 17. *Sonne, in whom only thou art well pleased*. For of my selfe I am not worthy to stand in thy presence, or to speake with
Isa. 3. 5. *vncleane lips*, to so holy a God
Psa. 51. 5. as thou art. For thou knowest that in *sinne I was conceiued* and borne, and that I haue euer since in iniquitie: for I haue broken all thy

Commandements by ſinneful! *motions*, vncleane *thoughts* euill *words*, and wicked *works*, *omitting* many of thoſe duties of Piety which thou requireſt for thy ſeruice, and *commiting* many of thoſe vices, which thou (vnder the penalty of thy diſpleaſure) haſt forbidden. Gen.6.5. Mat.15.19. and 12.34. Pſ.140.1 Dan.9.11. Leuit.26. 14.&c.

[Here thou mayeſt confeſſe vnto God thy ſecret ſins, which doe moſt burthen thy conſcience; with the circumſtances of the time, place, perſon, and manner how it was commited ſaying, *But more eſpecially, O Lord, I doe here with griefe of heart confeſſe vnto thee &c.*] Deu.7.26. Dan.9.11. Gal.3.10.

And for theſe my ſinnes, O Lord, I ſtand here guilty of thy *Curſe*, with all the miſeries of this life, and euerlaſting torments in *Hell fire*, when this wretched life is ended, if thou ſhouldſt deale with mee according to my deſerts. Yea, Lord I confeſſe, that it is *thy mercy* Eſd.9.23.

which

Lam. 3. 22. *which indureth for euer, an*
compassion which neuer fa
that is the cause that I h
not been long a goe consum
But with thee, O Lord, ther
Psal. 130. 3 *mercy, and plentious redempti*
In the multitude therefore
thy *mercy, & confidẽce in Chri*
merits. I intreat thy diuine M
iestie, that thou wouldest n
Psal 5. 7. *enter into Iudgement with*
Hal 135. *Seruant, neither bee extreme*
Psal. 140. 2 *to marke what I haue hith*
done amise: for if thou d
then *no flesh can bee iustifi*
thy sight; nor any liuing s
in thy presence. but bee t
Eze. 36, 25 mercifull vnto mee, and
1. Ioh. 1. 9. *away all the vncleanesse o*
sinne, with the merits of
precious Blood, which
Christ hath shed for mee,
Gal. 2. 3. seeing that he hath bor
burthen of that Curse,
was due to my transgres
O Lord deliuer mee fro
sinnes, and from all those

ments which hang ouer my head, as due vnto me for them: And separate them *as far from thy presence, as the east is from the West*: bury them in the *buriall of Christ*; that they may neuer haue power to rise vp against me, to shame me in this life, or to condemne me in the *World* which is to come. And I beseech thee. O Lord, not only to wash a way my sinnes, with the blood of thine Immaculate *Lambe*; but also to purge my heart by thy holy *Spirit*, from the drosse of my naturall corruption: that I may feele thy Spirit; more and more killing my sinne in the power and *practice* thereof: so that I may with more freedome of *mind* and liberty of *will*, serue thee the *euerliuing God, in righteousnesse and holinesse*, this day: And giue me grace, that by the direction & assistance of the same thy holy Spirit, I may persеuere, to be thy

Psal. 103. 12.

Col. 2. 12. 13.

Eph. 2 5. 6.

Ioh. 1. 29.

Psa 51. 7. 10.

Gal. 4. 24. 25.

Luk. 1. 74. 75.

thy *faithfull* and *vnfained*
uant vnto my liues end,
Mat.24.13 when this *mortal life* is en
may be made a partaker o
mortality, and euerlasting h
pineſſe in thy Heauenly K
dome. In the meane time,
Lord whileſt it is thy ble
will and pleaſure, that I
continue to ſpend and end
ſmall number and remnant
daies, which thou haſt appo
ted for me to liue in this *val*
miſery: *Teach mee ſo to n*
my daies, that I may appl
heart unto wiſedome; and as
Pſal.90.12 doeſt adde dayes vnto my
ſo, good Lord, I beſeech
adde *repentance and amen*
to my dayes; that as I
in *yeeres*, ſo I may incre
Grace and fauour with
and all thy people, And t
end giue vnto mee a ſu
all thoſe graces, whic
knoweſt to be wanting
and *neceſſary* for me; wit

creaſe of all thoſe good gifts, wherewith thou haſt already endowed mee: that ſo I may be the better *enabled* to leade ſuch a *godly life and honeſt conuerſation*: as that thy name may thereby be glorified, others may take good example by mee, and my *ſoule* may more cherefully feed on the peace of a good conſcience, and be more repleneſhed with the ioy of the *Holy Ghoſt*. And here, O Lord, according to my bounden dutie, I giue thee moſt humble and hearty thanks, for all thoſe bleſsinges, which of thy goodneſſe thou haſt beſtowed vpon mee. And namely, for that thou haſt of thy free loue, according to thin eternall *purpoſe elected me, before the foundation of the World* was laide, vnto ſaluation in *Ieſus Chriſt*: for that thou haſt *created* me after thine *owne Image*: & haſt begun to reſtore that in me, which was loſt in our firſt pa-

Rom. 14. 17.

Eph. 1.4. Mat. 25.24

Gen. 9 6. Eph. 4 24. Col. 3. 10

Parents: for that thou ha
fectualy called me by the
king of thy *Spirit* in the pr
ing of the Gospel, & the r
ving of thy Sacraments. to
knowledge of thy sauing g
& obedience of thy blessed
for that thou hast bought
redeemed me with the bloo
thine *onely begotten Sonne*, fr
the torment of *Hell*, and th
of *Sathan*: for that thou ha
Faith in Christ, *freely ins*
mee, who am *by nature*
child of wrath: for that t
hast in good measur sanct
me by thy holy Spirit, an
ueſt mee so large a time to
pent, together with the m
of Repentance. I thanke
likewise, good Lord, fo
life, health, wealth, food, ray
peace, prosperity and plenty:
for that thou hast prese
me this night from all pe
dangers of *Body* and *Soule*,
hast brought mee safe to

beginning of this day. And as thou hast now wakned my *body* from *sleepe*: so I beseech thee, waken *my soule from sinne* and carnall securitie: and as thou hast caused the Light of the day to shinne in my bodily eyes: so, good Lord, cause the light of thy *Word* and *Holy Spirit*, to *illuminate my heart*: and give mee grace, as one of thy *children of Light*, to walke in all holy obedience before thy face this day: and that I may *endeavour to keepe faith and a cleere conscience towards thee, and toward all men*, in all my thoughts words, and dealings. And so good Lord, blesse all my *studies* and *actiones*, which I shal take in hand this day as that they may tend to thy *glory* the good of others, and the comfort of mine owne soule and conscience in that day, when I shall make my finall *Accounts* vnto thee for them. Oh my God, keepe thy

Eph. 5. 13.

Luk. 16. 8.
Phil. 2. 15.
Act. 24. 16.

seruant

ſeruant that I doe no evil
any man this day: and let
thy bleſſed Will, not to
the *Deuill* nor his wicked
Zach. 3.2: *gels*, nor any of his euill
bers or my malicious
to haue any power to
any hurt or violence. Be
the eye of thy holy prouid
watch ouer me, *for good, and*
Pſal. 3.7. *for euill*: and command
holy Angels to pitch their
round about mee, for my
and ſafety in my going
comming in, as thou
Pſal. 91. 11 *miſed* they ſhould doe
Phil. 3 1.5. them that feare thy name.
Luk. 23.49 *into thy hands O Father,*
here commend my ſoule, a
dy, my actions, and al
I haue to be guided, de
and protected by thee:
aſſured that whatſoeu
takeſt into thy cuſtody
not periſh nor ſuffer any
harme. And if at any
day, I ſhall through *fra*

et thee; yet Lord, I beseech
hee doe thou *in mercy* remem-
er me. And I pray not vnto Neh. 13. 31
hee, *O Father*, for my selfe a-
one, but I beseech thee also
ee mercifull vnto thy whole
Church and chosen people,
hereſoeuer they liue vpon
he face of the earth. De-
end them from the rage and
yrannie of the *Deuill*, the *World*
nd *Antichrist*. Giue thy Gos-
ell, a free and a ioyfull passage
horow the *World*, for the con-
ersion of those, who bee-
ong to thine *Election* and *King-*
ome.

Bleſſe the *Churches* and Ps. 51. 18.
Kingdomes (wherein wee liue) 19.
ith the continuance of *Peace* Isa. 39. 8.
ſtice, and *true Religion*. De-
end the KINGS MAIESTIE
om al his enemies, and grant
im a long life, in *health*, and al
ppinesse, to raigne ouer vs.
leſſe the *Prince* PALATINE
Rhine, and the gratious Psa. 52. 15.
ADY ELIZABETH, 1 Tim. 2. 2
Heſt. 6. 15.

his

his Wife. Encreaſe in the
Heroicall gifts, and Spi
graces, which may make t
fit for thoſe places, for w
1 Tim. 2. 2. thou haſt ordained them.
rect all the *Nobilitie*, B
Miniſters, and *Magiſt*
of this Church and Comm
wealth, to gouerne the C
mons in true Religion, Iuſtice
bedience and tranquillitie.
merciſull vnto all the Bret
which feare thee, and call
thy name. And comfort a
Iam. 5. 15. ny among them as are
and comfortleſſe in body
minde: eſpecially, bee
rable to all ſuch as ſu
trouble or perſecution
Heb. 1 13. teſtimony of thy truth,
1 Cor. 10. ly *Goſpell*: And giue
13. gratious *deliuerance* o
2 Tim. 2. 9. their troubles, whi
2 Cor. 1. 5. ſhall ſeem beſt to thy
&c. for the glory of thy N
further enlarging of th
and the more ample

of their own comfort and consolation. Hasten thy comming, O blessed *Saviour*, and end these *sinfull* dayes. And giue me grace, that like a *wise Virgin*, I may bee prepared with *Oyle* in my Lampe, to meete thee the sweete *Bridegroome* of my Soule: at the comming: whether it be by the day of death, or of *Iudgement*: And then Lord Iesus, come when thou wilt: *euen Lord Iesus, come quickly.* Mar. 25. 12. &c. Apo. 22. 20

These, and all other Graces, which thou knowest needefull and necessary for me this day and euer more, I humbly begge and craue at thy hands, O Father, giuing thee thy glory, in that forme of Prayer which CHRIST himselfe hath taught me to say vnto thee:

Our Father which art in Heauen, Hallowed bee thy Name, &c.

Me-

Meditations to ſtirre vs up to Morning Prayer.

IF when thou art about to pray, Sathan ſhall ſuggeſt that thy prayers are too long, and that therefore it were better either to *omit* prayers, or to *cut* them ſhorter: meditate that prayer is thy *ſpirituall ſacrifice wherewith God is well pleaſed*: and therefore it is ſo pleaſing to the *Diuell*, and ſo irkſome to thy *fleſh*. Bend therefore thy *Affections* (will they nill they) to ſo holy an exercise, aſſuring thy ſelfe, that it doth by ſo much the more pleaſe God, by how much the more it is vnpleaſing to thy *fleſh*.

Heb. 13.15. 16.

2. Forget not how the holy *Ghoſt* puts it downe as a ſpeciall *note* of reprobats: *They call not vpon the Lord: They call not upon* GOD. And when Eliphaz ſuppoſed that *Iob* had

Pſal. 14.4. Pſal. 53.4.

f the feare of God, and that *God had cast* Iob *out of his fa-our*; he chargeth him, that he *eſtrained prayer before God*: naking that a ſure note of the ne, and a ſufficient cauſe of the ther. On the other ſide, that God had promiſed, that *who-euer ſhal cal on his name, ſhall be ued.* It is certain, that he who naketh no conſcience of the utie of prairer, hath no *grace of* e holy *Spirit* in him. For the pirit of *grace* and of *prairer*, are ne and therfore *grace & pray-* goe together. But he that cā oin a *penitent* heart (morning d euening) pray vnto God, it ſure, that he hath his *meaſure* *grace* in this world, and hee all haue his *portion* of *glory* in e life which is to come.

Iob.15.14.

Rom 10.13

Zach. 12.10

3. Remember, that as loa-ing of meat, and painefulnes ſpeaking, are two ſymptoms a ſicke bodie: ſo irkſome-ſſe of praying, when thou tal-

keſt with God, and carel
in hearing, when God b
word ſpeaks vnto thee: are
ſure ſignes of a ſicke ſoule.

4. Call to minde the *ze*
deuotion of the Chriſtian
the *Primitiue Church*: W
ſpent many whole night
vigils in watching and pra
for the forgiuenes of their
and that they might be fo
ready at the comming
Chriſt. And how that *D*
Pſ.55.16, 17. was not content *to pray at*
Pſ.119.62. *ning, at Euening, and at No*
Mat.26.40 but hee would alſo *riſe v*
Mid-night, to pray vnto
And if Chriſt did chide
Diſciples, becauſe they w
not watch with him one h
in praying; what chiding d
thou deſerue, who think
too long to continue in P
but one quarter of an h
If thou haſt ſpent diuers h
in ſeeing a vaine Maske,
Play; yea, whole dayes

ni

nights in *carding* and *dicing*, to please thy *flesh*; bee ashamed to thinke a prayer of a quarter of an hour long, to bee too long an exercise for the seruice of God.

5. Consider, that if the *Papists* in their blind superstition, doe in an vnknowne, and therfore [a] *vnedefying* Tongue, (fit onely for the children of [b] *mysticall Babylon*) *mutter* ouer vpon their [c] *Beads*, euery morning & euening so many scores of *Aues, Maries, Pater Nosters*, and Idolatrous Prayers: how shall they, in their superstitious deuotion, rise vp in iudgement against thee, professing thy self to bee a true VVorshipper of Christ? If that thou thinkest these prayers to bee too long a taske, being shorter for quantitie then theirs, but farre more profitable for qualitie, tending onely to Gods glory, and thy good; and so compiled of

a 1 Cor. 14 15. and 16. 26. 37.
b Gene. 11. 7 9. Apo. 17 5.
c A superstition. *Qui filo incertis numerant sua murmura baccis.* Maut. Alphons. li. 4

scripture phrase. as that t
mayest speak to God as wel
his owne *holy words*, as in th
owne *naturall language*. Bee
shamed, that *Papists* in their
perstitious worshipping of cr
tures, should shew themsel
more deuout then thou, in
sincere worshipping of the tr
d Ioh. 17. 3 and d *onely God* and indeed
a prayer in priuate deuotio
e *Vox con-tinuata non concisa & rupta vt battalogia, vitetur,* Perkin. *de vnic. ration. cunct. ca. 10.* should bee *one continued Speech* rather than *many broken fr ments*.

6. Lastly, when such *thoug* come into thy Head, either keepe thee from Prayer, or *distract* thee in *praying*: rem ber, that those are the *Fo* which the *euill One* sends to uoure the good *Seede*: and *carkasses* of thy spirituall Sa Ma. 13. 4, 19. fices; but endeuour, with Gen. 15. 11 *braham, to driue them away.* notwithstanding, if thou ceiuest at some times, tha spirits are dull, & thy min

apt for *Prayer*, and *holy* deuotion: ſtriue not *too much* for that time but humbling thy ſelfe at the ſenſe of thy infirmitie and dulneſſe, knowing that God accepteth the *willing mind* (thogh it be oppreſſed with the *heauineſſe of the fleſh*) endeuour the *next* time, to *recompence* this dulnes; by *redoubling* thy zeale, and for the time *preſent*, commend thy ſoule to God in this, or the like ſhort prayer.

Mat. 26. 41
1 Cor. 8. 12

Another ſhorte Morning Prayer.

O Moſt gratious *God*, and mercifull *Father*, I thine vnworthie *ſeruant*, doe here acknowledge, that as I haue been *borne in ſinne*, ſo I haue *liued in iniquitie*, and broken *euerie one* of thy Commandements, in thought, word, and deede; following the deſires of mine

owne will, and *lusts* of
flesh, not caring to bee gou
ned by the Holy *Word* a
Spirit: and therefore I ha
iustly deserued all shame a
miserie in this life, and euer
sting *condemnation* in *Hels*, f
if thou shouldest but deale wi
mee according to thy Iustic
and my desert. Wherefore,
Heauenly Father, I beseec
thee, (for thy Son Iesus Chri
his sake, and for the merit
that bitter death & bloody
sion, which I beleeue that
hath suffered for me) that th
wouldest pardon and forg
vnto me al my sin s and del
me from the sham e and ve
ance, which is due vnto
for them. And send thy holy
rit into my heart, which
assure mee, that thou art
Father, and that I am th
and that th ou loueſt me
an vncheangeable loue: a
the same thy good spirit,

me in thy *truth*, and *crucifie* in me more and more, all worldly and carnall *lusts*, that my sinne may more and more *dye in mee* and that I may serue thee in *vnfained* righteousnesse and holinesse this day, and all the daies of my life: that when this mortall life is ended, I may (throgh thy mercy in *Christ*) bee made a partaker of euerlasting glory in thy heauenly Kingdome. And here O Lord, from the bottome of my heart, I thanke thee for all thy *blessings* which thou hast bestowed vpon my soule and body: for *electing* me in thy *loue*, *redeeming* mee by thy *Sonne*, *sanctyfying* mee by thy *Spirit*, and *preseruing* mee from my *youth* vp, vntill this *present* day and houre, by thy most gratious *prouidence*.

I thanke thee most specially, for that thou hast defended me this *Night*, from all perils and dangers, and hast brought

me safe to the *beginning* of this day. And now (good Lord) I beseech thee, keepe me this day from all euil, that may hurt me, and from falling to any grosse *sinne* that should offend thee: Set thy feare before mine eies, and let thy Spirit so rule my heart, that all that I shall *think*, *do*, or *speake* this day, may tend to thy *glory*, the *good* of others, and the peace of mine owne Conscience. And to this end I commend my selfe, and all my waies & actions, together with all that do belong vnto me, vnto thy gratious *direction* & *protection*; praying thee to keepe both them and mee from all euill, and to giue a blessing vpon all our honest *labours* and *endeauours*. Defend thy whole *Church* from the tyranny of the world and of Antichrist: Preserue our gratious King from all conspiracies and treasones: grant him a long and prosperous Raigne ouer

ouer vs. Blesse the Prince PALATINE of RHENE, and the vertuous LADY ELIZABETH: endewe them with thy grace and defend them from all Euill. Blesse all our *Ministers* and *Magistrates*, with those graces and giftes, which thou knowest *necessary* for their places, be fauourable to all that feare thee, and tremble at thy iudgementes: comfort all those that are *sicke* and *comfortlesse*. Lord, keep me in a continuall readinesse, by *Faith and* Repentance, for my last end: that whether I liue or die, I may bee found thine owne, to thine eternall glory, and mine euerlasting saluation through *Iesus Christ* my onely Sauiour. In whose blessed name I begge these mercies at thy hands, and giue vnto thee thy *praise*, and *glory*, in that Prayer which hee hath *sanctified* with his *owne* lips, saying. *Our Father*

which art in heauen, &c.

Further meditations, to stir vs vp to prayer in the Morning

THinke not any *businesse*, or *haste* (though neuer so great) a sufficient *excuse* to omit *Prayer* in the Morning, but meditate:

1. That the greater thy businesse is, by so much the more need thou hast to pray for *good speede* and *blessing* thereon; seeing it is certaine, that *nothing can prosper without his blessing*.

2. That many a man who hee thought himselfe *sure*, hath beene soonest crossed; so mayest thou.

3. That many a man hath gone *out* of his doore, and neuer come *in* againe. Many a man who rose well and liuely in the morning hath beene seene dead

Quem dies vidit veniens superbũ Hunc dies vidit fugiens iacentem Senec.

dead man ere night. So may it befall thee. And if thou bee so carefull (before thou goest abroad to drinke, to fence thy *body* from ill *ayres*: how much more carefull shouldest thou be to pray, to preserue thy *soule* from euill *temptations*?

Nescis quid vesper serus vehat. Varro.

4. That the time spent in prayer *neuer* hindereth, but *furthereth* and *prospereth* a mans iourney and businesse,

5. That in going abroad into the *World*, thou goest into a *Forrest*, full of vnknowne dangers: where thou shalt meete many *bryers* to teare thy good *name*: many *snares* to trap thy *life*, and many *Hunters* to deuoure thy soule. It is a field of pleasant *grasse*, but full of poysonous *Serpents*. Aduenture not therefore to goe *naked* among these *briers*: til thou hast praied Christ to cloathe thee with his righteousnes: nor to passe thorow these *snares* and *ambusho*

ments, till thou haſt prayed [illegible] Gods *prouidence* to be thy [illegible] not to walke *bare foote* thor[illegible] this *ſnakie field*; till, hauing th[illegible] *feete ſhod with the preparation of the Goſpell of Peace*, thou ha[illegible] prayed to haue *ſtill* the *brazen Serpent* in the *eyes* of thy *fa*[illegible] that ſo if thou cõmeſt not hom[illegible] *Holier*, thou mayſt be ſure no[illegible] to returne worſer, then when thou wenteſt out of doore.

Therefore, though thy haſte bee neuer ſo much, or thy buſineſſe neuer ſo great; yet go not about it, nor out of thy doore till thou haſt at leaſt vſed this or the like ſhort prayer.

A *briefe Prayer for the Morning.*

O Mercifull Father, for *Ieſus Chriſt* his ſake, I beſeech thee, forgiue mee all my *knowne* and *ſecret* ſins, which in thought wor[illegible]

word; or deede, I haue committed against thy Diuine Maiestie. And deliuer mee from all those *Iudgements* which are due vnto me for them; and *sanctifie* my heart with thy Holy *Spirit* that I may hence-forth lead a more *godly* and *religious* life, And here (O Lord) I praise thy holy Name; for that thou hast refreshed mee this night with moderate sleep and rest. I beseech thee likewise, defend mee this day from *al perils* and *dangers* of body and soule. And to this end, I commend my selfe and al my *actions*, vnto thy blessed protection and gouernment beseeching thee, that whether I liue or die; I may liue and die to thy glory, and the saluation of my poore soule, which thou hast bought with thy precious blood. Blesse mee therefore, O Lord; in my *going* out, and *comming* in; and grant that whatsoeuer I shall *thinke*, *speake*,

ſpeake, or *take in hand* this day, may tend to the glory of thy Name the good of others, and the *comfort* of mine owne conſcience, when I ſhall come to make before thee my laſt Accounts. Grant this, O heauenly Father, for Ieſus Chriſt thy Sonnes ſake: in whoſe bleſſed Name I giue thee thy *glory*, and beg at thy hands all other *graces*, which thou ſeeſt to bee needefull for mee this day and euer. in that prayer which *Chriſt* himſelfe hath taught me ſaying.

Our Father which art in heauen, &c.

Meditations, directing a Chriſtian how hee may walke all the day with Godlike Enoch.

HAuing thus *begun*, keepe *all the day after*, as diligent a *watch* as thou canſt, ouer all

all thy *thoughts, words*, and *actions*, which thou mayest easily doe, by crauing the assistance of *Gods holy Spirit*, and obseruing these few rules.

Rom. 8. 26
Phil. 2. 3.
Pro. 27. 2.

First, for thy thoughts.

1. BE carefull to suppresse euery sin in the [a] *first motion*. Dash [b] *Babilons* children (whilest they are *yong*) against the stones. Tread (betimes) the [c] *Cockatrice* egge, lest it breake out into a *Serpent*. Let sinne be to thy heart a *stranger*, not a home-dweller. Take heede of falling oft into the same sinne lest the *custome of sinning* [d] *take away the conscience of sinne*; and then shalt thou waxe so *impudently wicked*, that thou wilt neither *feare God*, nor *reuerence Man*.

a Eph. 4. 23
Mat. 5. 18. 19.
b Psal. 137. 9.
c Isa. 59. 3.
1 Sam. 12. 4
d *Qui conscientia curam abiiciunt, nec homines reuerentur, nec Deum.*

2. Suffer not thy minde to feed it self vpon any imagination, which is either *impossible* for

Pro. 6. 14.
Zach. 8. 17.

for thee to doe, or *vnprofitable* if it be done: but rather think of the Worlds *vanitie*, to contemne it; of *death*, to expect it; of *Iudgement*, to auoid it; of *Hell* to escape it; and of *Heauen* to desire it.

3. Desire not to fulfill thy minde in all things: but learn to deny thy selfe those desires (though neuer so pleasing to thy nature) which being obtained will draw either *scandal* on thy Religion, or hatred to thy Person. Consider in euery thing the end, before thou attempt the Action.

4. Labour daily more and more to see thine owne *misery* through *vnbeliefe*, *selfe loue*, and *wilfull breaches* of Gods Law, and the *necessity* of Gods *mercy* through the merits of Christs passion, to be such: that if thou wert demanded, *What is the vilest Creature vpon earth?* thy Conscience may answer; *Mine owne*

owne selfe, *by reason of my great sinnes:* And that if on the other side thou wert aiked, *What thou estemest to be the most precious thing in the World?* Thy heart might answere, *One droppe of Christs blood, to wash away my sins.* And as thou tendereſt the saluation of thy soule, liue not in any *wilfull filthinesse.* For true faith, and the *purpose of sinning*, can neuer stand together.

5. Approoue thy selfe to be a *true* seruant of *Christ*, not onely in thy generall calling, as in the frequent vse of the Word, and sacraments: but also in thy particular, in making conscience to eschew euerie *knowne sinne*, and to obey God in euery one of his Commandements: like *Iosias*, who *turned to God with all his heart, according to all the Law of* Moses, And *Zachary and* Elizabeth, *who walked in all the Commandements of God without reproofe.* But if at any time, through

1 King. 13. 25.
Luke 1. 16.

through fraltie, thou ſlippeſt into any ſinne, lie not in it, but ſpeedily riſe out of it by vnfained repentance; praying for pardon till thy conſcience be pacified, thy *hatred of ſinne* increaſed, & thy *proofe of amendment* confirmed.

6. Beware of affecting *popularity* by adulation: the end neuer prooues good. And though attained by due deſert; yet manage it wiſely, lets it prooue mor dangerous then contempt. For, States deſire but to keep downe whom they contemne for their vnworthineſſe: but to *caſt off*, whom they enuy for their greatneſſe. He therefore is truely prudent (who conſidering the promiſes) neither *affecteth*, nor *neglecteth* popularity. But in any wiſe take heed of harbouring [i] a *diſcontented minde*, for it may worke thee more woe, then thou art aware of. It is a *ſpeciall* mercy, in this mul-

Socrates in foro rum egreſſus, Quam multis ego (inquit) non egeo, Non eſt ergo pauper qui caret, ſed qui egit.

multitude of so *many blessings*, as thou doest enioy, to haue *some crosses*. God giues thee *many blessings*, lest through want (being his child) thou shouldest *despaire*: and he sends thee *some crosses*, lest by too much prosperitie (playing the foole) thou shouldest presume. Many who haue mounted to great *dignities*, would haue contented themselues with [a] *meaner*: had they knowne their [b] *great dangers*: And therefore *Competencie* rather then *Eminencie*. And in all *thy will*, haue euer an eye to *Gods will*, lest thy *selfe-action* turnes to thine owne *destruction*. Happy the men, who in his short life is least knowne of the world, so that hee doth truely know God, and himselfe! Whatsoeuer *crosse* therefore thou hast to *discontent* thee; remember, that it is lesse thē thy *sinnes* haue *deserued*. *Count* therefore Christ thy chiefe ioy, and

a *Dimidium plus toto.* Hesiod.

b *Feriunt summos fulmina montes* Hor. *Tangunt magnos tristia fata deos.* Ovid. *Nudi stant vacui. Qui notus nimis omnibus ignotus moritur sibi,* Senec.

and sinne, thy greatest griefe; estimat no *want*, to the *want* of *Grace*; nor any losse, to the losse of Gods *fauour*, and then the discontentment for *outward meanes*, shall the lesse perplexe thine *inward* minde. And as oft as Satan shall offer any motion of discontentmẽt to thy mind, remember Saint *Paules* admonition; *Wee brought nothing into this world, and it is certaine, that wee can carry nothing out. And hauing food and rayment, let vs be therewith content: But they that will bee rich, fall into tentation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction, and perdition.* Pray therefore with wise *Agur*: *O Lord giue mee neither pouertie nor riches, feede mee with foode conuenient for mee, lest I bee too full, and deny thee, and say, Who is the Lord? or lest I bee poore, and steale, and take the Name of*

1 Tim. 6. 7 8. 9.

Insania dam nandi sunt, qui tam multa tam anxie congerunt, quum sit tam paucis opus. Viues. Pro. 30. 8, 9.

Viuitur exiguo melius. Claud.

my God in vaine.

7. Bestow no more thought vpon *worldly things*, than thou needs must, for the discharge of thy place and the maintenance of thine estate: but still let thy care bee greater for [a] *Heauenly* than earthly things: & be more grieued for a [b] *dishonour* done to God, than for an *iniury* offered to thy selfe: But if any priuate iniurie bee offered vnto thee, beare it, as a Christian, with *patience*. Neuer was an innocent mã wronged, but if *patiently* he bare his *crosse*, hee [c] *ouercame* in the end. But thy good name in the meane while is wounded: beare that also with patience: For he that at the last day will giue thy *body* a resurrection will as sure in his good time, grant a resurrection to thy *good name*. If impatiently thou fretteſt & vexeſt at thy wrongs, the hurt which thou doeſt thy selfe, is more then that which thine enemy

1 Tim. 6. 8. 9. Gen. 18. 10 a Col. 3. 1. 2. Phil. 3. 20. b Iosh 7. 9. c Psal. 139. 21. &c.

c *Nobile vincendi genus est patientia: vincit qui patitur: si vis vincere, disce pati Optima iniuriã vltio est obliuio, efficit enim vt animum curet, nec magis ladit quam si factã non esset.*

mie can doe vnto thee. Neither canſt thou more reioyce him, than to heare, that it throughly vexeth thee. But if thou canſt ſhew *Patience* on earth, GOD will ſhew himſelfe iuſt from Heauen. Pray for him; for if thou bee a good man thy ſelfe, thou canſt not but reioyce, if thou ſhouldeſt ſee thy worſt enemie to become a good man too. But if he ſtill *continueth* in his *malice*, and *increaſeth* in his miſchiefe, giue thou thy ſelfe vnto Prayer; committing thy ſelfe, and commending thy *cauſe vnto the righteous Iudge* of Heauen and Earth; ſaying with *Ieremie*; *Lord of Hoſts, that iudgeſt righteouſly, and tryeſt the reines and the heart: vengeãce is thine, and vnto thee haue I opened my cauſe.* In the meane while, *wait* (with *Dauid*) on the *Lord: Be of Good courage, and hee ſhall comfort thine heart.*

Ier. 11. 20.

Ne verbis quid ſis oſtentes, ſed rebus te oſtende ſcire.

8. The more *others commend* thee

thee for an excellent act, bee thou the more humble in thine owne thoughts. Affect not the vain praises of men; the blessed Virgin was troubled when she was truely praised of an Angel. They shall be praised of Angels in heauen, who haue eschewed the praises of men on earth. Neither needst thou praise thy selfe: deale but vprightly, [b] others will doe that for thee. Be not thou curious to know other mens doings, but rather be carefull that no man know any ill dealings by thee.

b Ps. 49. 18

9. Esteeme no sinne *little*, for the *Curse* of God is due to the least: and the least would haue damned thee, had not the Son of God died for thee. Bewaile therefore the miserie of thine owne estat: and as occasion is ministred, [c] *mourne* for the iniquitie of the *time*, pray to God to amend it, and bee not thou one of them that mak it *worse*.

c Ezec. 9. 4. Ps. 69 9. 10 Mark. 3. 5.

10 Lastly,

10. Lastly, thinke often
the [d] *shortnesse* of thy life, a
certainty of death; and wish r
ther a *good life*, then a *long*. F
as one day of *Mans* life is
bee preferred before the *long*
age of a *Stagge*, or *Rauen*: s
one day spent religiously, is
be higher valued, then a ma
[e] *whole life*, that is consumed
prophaneness.

Cast ouer therefore once
uerie day the number of
daies, by substracting tho
that are past (as being vanish
like yester-nights dream), co
tracting thē that are to come
(sith the *one halfe* must be sle
out the rest made vncomforta
ble, by the *troubles* of the *worl*
thine owne sickenesse, and th
death of friends) counting on
ly the present day thine; whic
spend, as if thou wert to spen
no more.

Se

d *Heufugiant fraud non remeranse dies.* Psal 90 9, 10, 15. *Non quam diu sed quam bene.*

e *Fuit non vixit.* Senec. *Non refert quanta sit vita ducatur. nitas sed qualis sit administratio.* Viues. *Tota vita dies unus ut mirum sit homines non exsatiari isdem totties redeuntibus.*

f *Non potest presentem diē recte vivere is qui se non eam quasi ultimam victurum esse cogitat.*

Secondly, for thy words.

1. REmember, that thou must answere for euerie [a]*idle word:* that in [c]*multiloquie* the wisest man shall ouer-shoot himselfe. Auoid therefore all *tedious and idle* talke, whereof seldome ariseth *comfort*, many times *repentance*: especially beware of *rash* answeres, when the tongue *out-runes* the mind. The word was *thine* whilest thou keptst *it in*: it is * *anothers* as soone as it is *out*. O the shame when a mans owne tongue shal be produced a witnesse, to the confusion of his owne face!

Let then thy words bee few but *aduised*: *fore-thinke* whether that which thou art to speake, be fit to be spoken: affirme no more, than what thou knowest to be true; and be rather [d]*silent*, than speake to an *ill* or to *no* purpose.

[a] amatr 2. 36
[b] Pro. 17-19 and 10. 19.

Dixisse sæpe pœnituit, tacuisse vero nunquam.

* *Nescit vox missa reuerti. Quam periculosum illud Lingua quo vadis?*

Nescit pœnitenda loqui, qui proferendo prius suo tradidit examini. Cassiod. lib. 10. Epist 4 diam. 1. 19

[d] *Consultius est tacere quam inepte loqui.*

O 2. Let

2. Let thy *heart* and *tong*
euer go together in *honesty* a
truth: hate[d] dissembling a
lying in *another*, detest it in t
selfe, or God will detest t
for it, for *he hatteth a lyer*, a
his Father the Deuill a like. A
if once thou bee discouered
mak no *conscience of lying*,
man will beleeue thee wh
thou speakest a *truth*; but
thou louest truth, more cre
wil begiuen to thy word, t
to alyers *oath*. Great is the
fession which *Sathan* hath
those, who are so accustome
lying, that they wil lie, tho
they get nothing by it t
selues, nor are not compe
vnto it by *others*. Let not t
anger remaine, when thou
the *cause* remoued, and
distinguish twixt him that
fendeth of *infirmitie* (or ag
his *wil*) and him who offend
[g] *maliciously*, *and of set*
pose: let the one haue p

d 1. Pet. 2. 1
Psal. 3. 2.

Si mendacem te norint, nemo tibi credet etiamsi asseverantissima. Arist.

Odi tanquam amaturus.
[f] Prou. 6 30
Acts 3. 17.
1 Tim. 1. 13
[g] Psa. 59. 5
Psal. 101. 7

the other *Iustice*.

3. Keepe thy *speech* as cleane from al *obscenitie* as thou wouldest thy meat from poyson: and let thy talke be [h] *gratious*, that hee that heares thee, may grow better by thee: and bee euer, more earnest, when thou speakest of *Religion*, than when thou talkest of *worldly matters*.

If thou perceiuest that thou hast *erred*, *persuere* not in thine *eroour*: reioyce to find the truth and *magnifie* it. Studie therfore three things especially: to *vnderstand well*, to say *well*, and to *doe well*.

And when thou meetest with *Gods Children*, bee sure to make some holy aduantage by them: learne of them, all the good that thou *canst*, and communicate with them, *all* the good things that thou *knowest*. The more *good* thou teachest *others*, the more will God still minister vnto *thee*. For, as the

h Eph. 4. 29
Psal. 1. 2.
Prou. 31. 26
Pii est alios reddere pios.
i Psa. 139. 21
Psal. 69. 9.
Si verum audias silentio protinus reuerere, illiq tanquam diuinæ rei assurgito.

k Marke. 4. 24 25.

gifts of men, by much vsing, doe *periſh* and *decreaſe*: ſo the *giftes of God* by much vsing, doe the more *grow* and *encreaſe*; like the [l] *widowes* pitcher of oyle, which the more it powred to fill *other veſſells*, the more it was ſtill repleneſhed in it ſelfe.

[l] 2 Kin. 4. 2

4. Beware that you beleeue not all that is *told* you and that you tell not [m] all that you *heare*: for if you do, you ſhal not long enioy true freinds, nor euer want great *troubles*. Therefore in accuſations, bee firſt *aſſured* of the truth, then cenſure. And as thou tendreſt the reputation of an *honeſt* heart, neuer let *malice in hatred*, make thee to *reueale*, that which loue in *friendſhipe*, bound thee a long time to conceale. But for feare of ſuch after-clapes, obſerue two things.

[m] Eccl. 3. 7. Luk. 2. 19.

Arcanum tibi creditum fidelius cuſtodi, quam depoſitam pecuniam.

First, though thou haſt *many acquaintance*; yet make not any thy *familiar friend*, but he that

that truely * *feares God:* such a one thou neuer needest to feare for though you should in *some particulares* fall out, yet Christian *loue*, the *maine ground* of your freindship, will neuer fall away, and the *feare of God* will neuer suffer him to doe thee any villany.

* *Vera amicitia tantummodo est inter bonos. Mali nec inter se amici sunt, nec cum bonis.*

Secondly, do nothing in the sight of a *ciuill friend*, for which thou canst not be *safe*, vnlesse it bee concealed: nor any thing, for which (if *iust* cause be offered) thou needest feare him, if he prooues thine *vniust* enemy. If thou hast done any thing amisse, aske God forgiuenesse, and perswade thy selfe, rather than *thy friend*, to keepe thine owne counsell. For be assured, that what freindship soeuer is grounded vpon any other *cause* than true Religion; if euer that *cause faile*, the friendship *falleth* off: And the rather; because that as God breedes

Ciuilem amicum sic habeas, vt pates poss. inimicum fieri.

Quod tace i vis prior i. ſi taceas.

Bellum non est hominum sed (quod verbũ sonat) belluarum & vitiis non hominibus gerendum.

among men, *Truth*, *peace*, a
Amitie. that wee ſhould liue
doe one another good: ſo t
Diuell dayly ſoweth falſhoo
diſcord, and enmitie, to cauſe (
he can) the deareſt freinds
deuoure one another.

Epheſ. 5. 4.
Pſal. 15. 3.

5. Make not a jeſt of an
ther mans infirmitie: remēb
thine owne. Abhore the frot
wit of a filthy *nature*, wh
braines hauing once conceiu
an oddeſcoſe, his mind trau
(as a women with child) til
be deliuered of it. Yea hee
rather loſe his *beſt friend*, t
his *worſt ieſt*. But if thou be
poſed to be *merrie*, haue a ſp
ciall care to three things.

Irridere pium nefas impium, immane: hominem inhumanum.

Nemo videtur ſibi tam vilis, vt irrideri mereatur.

Firſt. that thy mirth be
againſt *Religion*.

Secondly, that it bee not
gainſt *Charitie*.

Thirdly, that it bee n
againſt *Chaſtitie*: and then
as *merrie* as thou *canſt*, *onely*
the *Lord*.

Phil. 4. 4.

6. Re-

6. Reioyce not at the fall of thine *Enemie*, for thou knoweſt not what ſhall bee the manner of thine *owne end.* But be more *glad to ſee the worſt mans amendement*, than his *puniſhment.* Hate no man, for feare leſt *Chriſt* loues him: who will not take it well, that thou ſhouldeſt *hat whom he loueth. Chriſt loued* thee, when thou waſt *his enemie:* by the merits therefore of his bloud, he requireth thee, for his ſake to loue *thine Enemie.* Denie him (being a Chriſtian) if thou dareſt. He aſketh but forgiuenes for forgiuenes: The forgiuenes of ane *hundred pence* for the forgiuenes of *ten thouſand Talents:* The *threeſcore* hundred thouſand Crownes, for ten Crownes: Pettie forgiueneſſe of Man, for the infinite forgiueneſſe of Almightie God. Though thou thinkeſt thine Enemie vnworthy to be forgiuen: yet Chriſt is wor-

Pro. 24: 17

* Valentinianus Imp. *Cum ſupplicio mortis aliquis afficiendus eſſet, aiebat ſe malle ad vitam revocare. Crudelis animi eſt alterius malis gaudere, & non miſereri communem naturam*

Ro. 5. 8. 10
Epheſ. 2. 4.

Ma. 18, 24 25.

thy to bee obeyed.

Psal. 1. 19. Nec mendacii vtilitas est diuturna, nec veritatis damnum diu nocet

7. When the glory of God or good of thy neighbour doth require it; speak the truth and feare not the face of Man. The frowne of a Prince may sometimes hee the fauour of God. Neither shall flatterie still hold in credit, nor truth alway continue in disgrace.

8. Euer thinke him a true freind, who tells thee secretly & plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault; either flatteres the for fauor, or dares not displease thee for feare. Miserable is his case, who when he needs, hath none to admonish him.

Reprehensio semper vel meliores vel cautiores nos reddit,

Reprehension, bee it iust, bee it vniust; come it from the mouth of a friend, or of a foe; it neuer doth a wise man harme. For if it be true, thou hast a warning to amend: if it bee false, thou hast a caueat what to auoide: so euerie way it makes a wise man

man better, or waryer. But if thou canst not endure to be reprehended; doe then nothing worthy of reprehension.

9. Speake not of *God*, but with *feare* and reuerence, and as in his sight & hearing. For seeing wee are not worthy to vse his holy Name in our *mouthes*: much lesse ought we to *abuse* it vainely in our talke. But *ordinarily* to vse it in *vaine*, *rash*, or *false* oathes, is an vndoubted signe of a soule, that neuer *truely* feared God. Pray therefore with *Dauid*, when thou art to speake in any matter that may moue passion: *Set a watch, O Lord, before my mouth, and keep the doore of my lips.*

10. Lastly in [a] praising, bee discreet; in [b] saluting, courteous; in [c] *admonishing*, friendly, in [d] *forgiuing*, mercifull; in [e] *promising*, faithfull; and bountiful in [f] *recompencing* good seruice: making not the rewards of

Si reprehendi fers agre reprehendenda ne feceris.
Leu. 19.22
Deu. 28.58
Rom. 9.5.
Eccles. 5.15.
Psal. 19.22.
Qui facile in seriis iurat in iocis iurabit.
qui in iocis & in mendatio,
Viues.
Psa. 141.3.
a 1 Pet. 5.12
b Ro. 12.10.
**Affabilitas & comitas sunt nullius impendii, amicitias tamen magnas conglutinant exhibita dissoluunt pretermissa.*
c 1 Thes. 5. 26.14.
d 1 Thes. 3.1
Leu. 19.17
e Ps. 15.4.
Eze. 22.25
f Deu. 15. 13.14.

vertue the gifts of *fauour*.

Thirdly, for thy actions.

1. DO *no euil!* though th
mighteſt: for God w
not ſuffer the *leaſt* ſinne (wit
out better repentance) t
eſcape vnpuniſhed. Leaue n
vndone any good that th
canſt. But do nothing with
a *calling*, nor any thing in t
calling, til thou haſt firſt ta
Pſ. 119. 101 *counſel at Gods Word*, of t
1 Cor. 7 2. *lawfulneſſe* thereof, and pra
1. Sa. 30. 8. for his bleſsing vpó thy en
uour; and then doe it in
name of God, with cheere
neſſe of heart, committing
ſucceſſe vnto him; in wh
power it is, to bleſſe with
grace, whatſoeuer buſines
intended to his glory.

2. When thou art temp
1 Cor. 7. 5. to do an *euil* worke, remem
Imminet ſemper occaſioni ſua diabolus, Greg. that *Satan* is where his buſ
is. Let not the childe of

bee the instrument of so base a *slaue*, hate the *worke*, if thou abhorrest the *author*. Aske thy *conscience* these two questions: *Would I haue another to doe this vnto mee? What shall I answere Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall doe this wickednesse, and sinne against him*, And remember with *Ioseph*, that though *no man* seeth yet God seeth *all*. Fly therefore (with *Ioseph*) from all sinnes, as well those which are *secret* in the sight of God, as those that are manifest in the eyes of *men*. For God, as hee is *iust*, without speedy repentance, wil bring thy secret sinnes, as hee did *Dauids*, *to the open light, before all Israel, and before the Sunne*. Be therefore as much afraid of *secret* sins, as of open shame. And so auoid *all* in *general*, as that thou dost not allow to thy selfe any one *particular* or

Mat. 7. 12.

Luk. 16. 2.
2 Cor. 6. 2.
2 Cor. 5. 10

Gen. 39. 9. 11. &c.

2 Sa. 12. 12.

Luke 8. 17 and 12. 2.

or *darling* sinne, which the *corruption* of thy nature could be agree withall: For the craft *Deuil* can hold a mans soule *faſt by one*, as by *many* sins; and faster by that *one* which dot *pleaſe* thee, than by all thos which begin to bee *abominab* vnto thee. And as thou desire to auoid a sinne: so be careful to shun the *occasion*.

Prou 5.8. and 67. *Omnis peccandi occasio vitanda est, nam qui amat periculum, perbit in illo.* Eccles 3.

3. In effecting good actions which are within the compas of thy *calling*, distrust not God prouidence, though thou s the *meanes* either wanting *weake*. And if meanes doe off themselues, bee sure that the bee *lawful*: and hauing gott lawfull meanes, take heed th thou rely not more vpon the than vpon God himself. Lab in a lawful calling, is Gods o dinary meanes, by which h blesseth his children witho ward things. Pray therfore Gods *blessings* vpon his ow

Iudges 7.27

mean

meanes. In earthly buſineſſe, beare an *heauenly* minde: doe thou thy beſt indeauour, and commit thy whole ſucceſſe to the *foreordaining wiſedome* of Almighty God. Neuer thinke to thriue by thoſe meanes which God hath *accurſed*. That will not in the end proue *gaine* which is gotten with the *loſſe* of thy *ſoule*. In all therefore, both *actions* and *meanes*, endeauour with *Paul* to haue *alway a cleere conſcience towards God, and towards men.*

Mat. 16. 26.

Hic murus aheneus eſto nil conſcire ſibi, nulla palleſcere culpa. Hor. Act. 24. 16.

Looke to your ſelues, what conſcience yee haue.

For conſcience ſhall damne, and conſcience ſhal ſaue.

4. Loue all *good things* for *Gods* ſake: but *God* for his own ſake. Whileſt thou holdeſt *God* thy friend, thou needſt not feare who is thine *Enemie*: for either *God* will make thine *Enemie* to become thy friend, or will bridle him that he cannot hurt thee,

Pſa. 118. 6. 7. Rom. 8. 31. Prou. 6. 7. Gē. 32. 4. &c. Gen. 31. 7. 29. 42. Exo. 32. 25 Num. 14. 42. 43. &c.

thee. No man is ouerthro
by his Enemy, vnleſſe that
his ſinne haue *preuailed* o
him, and *God* hath left hi
himſelfe. He that would th
fore bee ſafe from the feare
his enemies, and liue ſtil in
fauour of his *God*: let him
deeme the folly of the *time*
with ſerious repentance: lo
to the *time preſent* with R
gious *diligence* and take h
to the *time to come*, with c
full *prouidence*.

Pſal. 27. 11 12. 13.

5. Giue euery man the
nour *due* to his *place*, but
nour a man more for his g
neſſe than for his *greatneſſe*.
of *whomſoeuer* thou haſt re
ued a *benefit*, vnto *him* (as G
ſhall enable thee) remembi
bee *thankefull*, Acknowled
louingly vnto *men*, & pray
him heartily vnto *God* & c
euery bleſſing receiued
God, as a *pledge* of his e
loue, and *a ſpur to a godly*

6. Be not proud for any *externall* worldly *goods*, nor for any *internall* ſpiritual *gifts*. *Not for externall goods*, becauſe that as they came *lately*, ſo they will *ſhortly* bee gone againe: their loſſe therefore is the leſſe to be grieued at, *Not for any internall gifts*: for as God gaue them, ſo will hee likewiſe take them away, if (forgetting the Giuer) thou ſhalt abuſe his gifts, to puffe vp thine heart with a pride of thine *owne* worth, and contemne others, for whoſe good almighty God beſtowed thoſe gifts vpon the. Haſt thou any *one vertue* that moues thee to bee *ſelfe-conceated*? thou haſt *twenty vices*, that may better *vilifie* thee in thine owne eyes.

bee the ſame in the *ſight of God*, who beholds thy heart, that thou ſeemeſt to bee in the *eyes of men*, that ſee thy face. Content not thy ſelfe with an *outward good name*, when thy Con-

Turpe eſt vitiis, curas eſſe quod audes. Hor. Ep. ad. Quint. *Nil iuuet bonum nomen reclamante Conſcientia,*

Conscience shall *inwardly* tel
it is vndeserued, and there
none of thine. A *deserued*
name for any thing, but for
lineſſe, laſts little, and is
worth. In al the holy Scrip
I neuer read of an *Hipocrites*
pentance: and no wonder,
whereas after *ſinne*, *conuerſio*
left as a meanes to *cure* all o
ſinners; what meanes rema
to *recouer* him who hath c
uerted *conuerſion* it ſelfe i
ſinne? Woe therefore vnto
Soule that is not, & yet ſtil
meth religious.

7. Marke the *fearefull end*
notorious euill men, to ab
their wicked actions; ma
the *life* of the *godly*, that th
mayeſt imitate it, and his b
ſed end, that it may comf
thee. Obey thy betters, *obſe*
the wiſe, *accompany* the hon
and *loue* the Religious. A
ſeeing the corrupt nature
man is prone to *Hypocri*
be wa

Num 23. 10.
Pſal. 37. 35 36-37.

beware that thou vse not the *Exercise* of Religion, as matters of *course and custome*, without *care* and *conscience*, to grow more holy and deuout thereby. Obserue therefore how by the continuall vse of Gods meanes thou feelest thy speciall *corruptions* weakned, and thy *sanctification* more and more encreased: and make no more shew of holinesse *outwardly* to the world, than thou hast in the sight of God *inwardly* in thine heart.

1 Cor. 1. 18

Isa 58. 5 6. Mat. 23. 27 28. Psal. 51. 56.

8. Endeauour to rule those who liue vnder thine *authority*, rather by *loue* than by *feare*: for to rule by [a] loue, is easie and *safe*, but *tyranny* is euer accompanied with care and [b] *terrour*. Oppression will force the oppressed to take *any advantage*, to shake off the yoke that they are *not able* to beare: neither will *Gods Iustice* suffer the sway that is grounded on *Tyrannie*.

a *Ama & impera Blando vis latet imperio* Ans.

b *Qui terret, plus ille timet sors illa Tyranno conuenit* Claud. *de instit: prin.*

long

long to continue. Remembe
that though by [c] *humaine ordi-*
nance they serue thee; yet by
more *peculiar right* they ar
[d] *Gods seruants*. Yea, now be
ing *Christians*, *not as thy ser-*
uants, but aboue seruants, bre-
thren beloued in the Lord. Rul
therefore ouer [c] *Christians* (be
ing a Christian) in loue an
mercy, like *Christ* thy Master.

9. Remember, that of all a
tions none makes a *Magistra*
more like *God* (whose Vice-g
rent he is) than in doing iust
iustly: For the due execut
whereof:

First, haue euer an open ea
to the *iust* complaints of *vni*
dealings.

Secondly, so lend one ea
to the *accuser*, as that thou ke
the other for the *accused*: f
[f] hee that decreeth for *eith*
part, befor *both* bee heard, t
decree may be *iust*, but himse
is *vniust*.

Thirdly

c 1 Pet. 2. 13
d Le. 25. 55
Phil. 5. 16.
1 Cor. 9. 5.
c Si Pericles quoties clamydem induere-ret, apud se decere consuevit, Attende. Pericles quod gestaturus es, imperium in liberos Atheniensis: plat. in Apophth. Quanto magis tu, quoties authoritatem exercituru es apud teipsum dicere deberes? Mimento homo, quod imperium geris in liberatos Christianos.
f Qui statuit aliquid parte inaudita altera equum licet statuerit, haud aquus fuit Senec. in Med.

Thirdly, in hearing both parts, encline not to the right hand of *affection*, or to the left of *hatred:* as to beleeue arguments of *perswasion* for a friend before arguments *concluding* for a foe.

Fourthly deny no Iustice, which is *Regia mensura*, to the meaneſt Subiect: but let the cauſe of the poore and needie, come in equall ballance with the Rich and Mighty. If thou perceiueſt on the one ſide in a cauſe, the *high Hills* of *cunning advantage*, *powerfull combination*, *and violent proſecution*: and one the other ſide, *the low Vallies of pouertie and ſimplicitie*, *& deſolation*: prepare thy way (as God doth) to iudgement, by [k] *raiſing Vallies*, *and taking downe Hills*, equalling inequalitie: that ſo thou mayeſt lay the *foundation* of thy ſentence vpon an *euen ground*. In matters of *right* and *wrong*, twixt partie and partie, let

Iudicious Sir Fr. Bacons Eſſaies of Iudicature.

[k] Luk. 3. 4. 5. Iſay 40. 3.

let thy conſcience bee carefull;
* 2 Chro. 19 10. rather * *Ius dicere*, to pronounce the Law that is made, *Secundum allegata & probata*; rather than *Ius dare*, to make a Law of thine own, vpon the authoritie of *Sic volo, ſic Iubeo*, fearing
Deu. 27. 17 that fearefull malediction: *cursed bee hee that remooueth his Neighbours Land marke*: in trialls of *life* and *death*, let *Iudges*
Abak. 5. 1. like *Elohim*, *in Iuſtice*, *remember* mercy; and ſo caſt the ſeuere eye of *Iuſtice* vpon the *fact*, that they look with the *pitifull* eye of *Mercy* vpon the *Malefactor* wreſting the fauour of the *Law* to the fauour of *Life*, where *grace* promiſeth amendment: but if *Iuſtice* requireth that * *one*, *rather* the *vnitie* muſt periſh, and that *rotten member* muſt be [a]cut off to ſaue the *whole bodie* from putrifying; *fiat Iuſtitia*. Euen whileſt thou art pronouncing the *Sentence* of Iudgement

anathe-

* *Melius vt pereat vnus, quam vt pereat vnitas*

[a] *Enſe reſcindendum ne pars ſincera trahatur.*

another: remember that thine *own* iudgement hangs *ouer* thin head. In al *causes* therfore *iudge aright*, for thou shalt be sure to finde a righteous Iudge, before whom thou must *shortly* appear to be iudged thy *selfe*; at what time thou mayest leaue to thy *freind* this for thine *Epitaph*.

Nuper eram Iudex, iam Iudicis ante Tribunal
Subsistens, paueo: iudicor ipse modò.

Many (I know not vpon what grounds) seeme to be much agrieued with the *Lawes* of the Land; but *wiser Men* may answere them with the Apostle, *Nos scimus bonum esse Legem, modò Iudex ea legitimè vtatur*; *Wee know that the Law is good, if a man vse it lawfully*. And hee shall bee vnto mee *a righteous Iudge*, whose heart neither corruption of *bribes*, feare of *foes* nor fauour of *friends*, can withdraw from the *conscionable* practice

1. Tim. 1. 8.

ctice of these Precepts. And to that rare and venerable *Iudge* I say with *Iehosaphat*: *Bee of cou rage, and doe Iustice, and the Lord will be with the good.*

2 Chr. 19. 11.

10. Lastly, make not an *occupation* of any *recreation*. The *longest* vse of pleasure is but *short:* but the *paines* of pleasure abused, are *eternall*. Vse therefore lawfull recreation, so farre forth as it maks thee the *fitter* in body and mind to do more *cherefully the seruice* of God, and the duties of thy calling. Thy worke is great, thy time is but short. And *hee who will recompence euery man according to his workes, standeth at the doore*. Thinke how much worke is *behinde*, how slow thou hast wrought in the time which is *past*; & what a reckoning thou shouldest make, if thy Master should cal thee this day to thy accounts. Be therefore careful hencefoorth, to make thy

Pro. 21. 17

Phil. 4. 8.

Vita breuis operosq; multum operarii pigri & vrget Pater familias. Rabb. Apophtheg.

Apo. 22. 12

Iames 5. 9.

most aduantage of thy *shorte* time that remaines, as a man would of ane *old Lease*, that were neere expiring: and when thou dispossest to *recreat* thy selfe remember how *small* a time is alloted for thy *life*: and that therefore much of that is not to be consummed *in idlenes, sports playes, and toyish vanities*; seeing the *whole* is but a *shorte while*, though it be all spent in doing the best good that thou canst: for Man was not created for *sports, playes, and recreation*: but *zealously* to serue God in *Religion*, and *conscionably* to serue his *Neighbour* in his *vocation* and by both to assertaine himselfe of eternal saluation, Esteeme therefore the losse of* *time*, one of the greatest losses. Redeeme it carefully, to spend it wisely: that when that time commeth that thou mayest bee no longer a *Steward* on Earth; thy Master may welcome

* *Nihil est aliud tempus quam vita, quam unusquisq. tantum se amare profitetur: quum rei nullius magis sit prodigus quam temporis.*
Ephe. 5. 16
Luke 16. 2
Mar. 25. 21

welcome thee, with an *Eu*
bone ſerue, and giue thee a be
ter in heauen, where thou ſha
ioyfully *enioy* thy Maſters *ioy*
for euermore.

Meditations for the Euening.

At Euening, when thou prep
reſt thy ſelfe to take thy reſt
meditate one theſe few
points.

1. THat ſeeing thy *dayes a*
numbred, there is o
more of thy number ſpent: a
thou art *now* the neerer to th
end *by a day*.

Pſalme 90. Iob. 14.5. *Viue memor quam ſis æui brevis*, Horat.

2. Sit downe a while befo
thou goeſt to bed and conſid
with thy ſelfe, what *memora*
thing thou haſt *ſeene*, *heard*,
read that day, more than th
ſaweſt, heardeſt, or knew
befo

fore, and make thy *best vse* of them; but especially, call to minde, what sinne thou hast committed that day against God or Man: and what good thou hast omited: and humble thy selfe for both: If thou findest that thou hast done any goodnes, acknowledge it to be Gods grace, and giue him the glorie, and count that * *day lost* wherein thou hast not done *some* good.

3. If by frailtie or strong temptation, thou shalt perceiue that thou hast commited any grieuous sin or fault: *presume* not to sleepe, till thou haue vpon thy knees, made a *particulare reconciliation* with God in Christ for the same: both by confessing the fault; and by feruent praying for the pardon of the same. Thus making thy score euen with Christ euerie night, thou shalt haue the lesse to account for, when

* *Heu perdidi diem*, Tit. Vesp. Apophthegm. *Nullâ sine linea dies.*

thou art to make thy final
koning, before his Maiest
the *Iudgement day.*

4. If thou haue falne
Ephe.4 26 with any in the day, let not
sunne *goe downe in thine a*
that night. If thy *conscience*
thee that thou hast wron
him *acknowledge* thine offe
Non turpe est veniam precari. turpe est Deum aut hominem habere inimicum. and * *intreat* him to for
thee. If he hath wronged t
offer him *reconciliation*: a
hee will not bee *reconciled*,
do thou from thy *heart* for
him: *math* 5. 23. But in any
presume not to be thine o
reuenger. For in so doing, t
doest God a *double iniurie*
Mihi vindicta dicit dominus Ro. 12. 19. *Non est tibi ius in seruum alienum imo in conseruum tuum.* in offring to take his *S*
of Iustice out of his hand
thogh he were not *iust*: ha
reserued the *execution* of
geance to him selfe. Secon
in *vsurping authoritie* ouer
seruant, without referring
cause to his hearing, and
sure being his, and thy M a

Besides, thou art too partiall to bee a Reuenger. For if thou be to execute reuenge on thy selfe thou wilt doe it too lightly; if on thy Enemie, too heauily. It belongeth therefore to GOD to reuenge; to thee to forgiue.

And in testimonie that thou hast freely forgiuen him, *pray* vnto God for the *forgiuenes* of his fault, and the amendment of his life: and the next time that occasion is offered, (and it lies in *thy power*) doe him good and *reioyce* in doing it: for hee that doth good to his *Enemies*, shewes himselfe the Child of God, and his *reward* is with God his father.

5. Vse not *sleepe* as a *meanes* to satiat the loggie *lithernesse* of thy *flesh*: but as a *medicine* to refresh thy tyred senses and members: *Sufficient* sleepe quickneth the *minde*, and reuiueth the *bodie*: but *immoderate*

ſleepe *dulleth* the one, and *f*
neth the other.

6. Remember that *many* g
to *bed*, and neuer riſe agai
till they bee *wakened* and *rai*
vp by the fearefull ſound of
laſt Trumpet. But he that *ſl*
peth and *wakeneth* with *Pray*
ſleepeth and wakeneth w
Chriſt. If therfore thou deſi
to ſleepe ſecurely, and ſafe
yeelde vp thy ſelfe into
hands of God, whileſt thou
waking: and ſo go to bed w
a reuerence *of Gods Maieſti*
and conſideration of thin o
miſerie, which thou mayeſt i
print in thy heart in ſom m
ſure, by theſe meanes, and t
like meditations.

Read a Chapter in the ſa
order, as was preſcribed in
morning: and when thou h
done, kneele downe on bo
thy knees at thy bed-ſide,
ſome other conuenient pl
in thy Chamber, and lift

vp thy *heart*, thine *eyes* and *hands*, to thy heauenly *Father*, in the name and mediation of his *Holy Sonne Iesus*; pray vnto him, if thou haue the gift of prayer.

1. *Confessing* thy sinnes, especially those which thou hast commited *that* day.

2. *Craving* most earnestly (for Christ his sake) *pardon and forgiuenesse* for them.

3. Requesting the assistance of his *holy Spirit* for amendment of life.

4. In *giuing thankes* for benefits receiued, especially for thy *preseruation* that day.

5. Praying for *rest* and *protection* that night.

6. Remembring the state of the *Church*, the *King*, and the *Royall Posteritie*, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lastly, commending thy

ſelfe and all *thine*, to his gra
ous cuſtodie.

All which thou mayeſt
in theſe or the like words.

A Prayer for the Euening.

Pſ. 139. 23
Pſa. 45. 18.

O Moſt gratious Go
and louing Fathe
who art about my b
and knoweſt my do
lying, and mine vp-riſing, and
neere vnto all that call vpon t
in truth and ſinceritie, I wret
ed ſinner doe beſeech thee
look vpon me with the eye
thy mercy, and not to behe
me as I am in my ſelfe: For t
thou ſhalt ſee but an vncle
and defiled creature, *con*
ued in ſinne, and liuing in ini
tie ſo that I am aſhamed to
vp mine eyes to Heauen know
how greeuouſly I haue ſinned
gainſt Heauen, and before th
For, *O Lord*, I haue tranſgre

Pſal. 51. 9.
Heb 9 6.
Luk 15. 18

Dan. 6. 11.

thy *commandements and righteous Lawes*, and onely through negligence and infirmitie, but oftentimes through *wilfull presumption*, contrarie to my *knowledge*: yea, cõtrary to the motions of thy *holy spirit*, reclaiming me from them, so that I haue wounded my conscience, and grieued thy *holy spirit*, by whom thou hast *sealed me to the day of redemption*. Thou hast consecrated my soule and body, to bee the *Temples* of the *Holy Ghost*: I wretched sinner haue defiled both, with all manner of pollution and vncleanneſſe. My *eyes* in taking pleasure to *behold vanitie*, mine *Eares* in hearing *impure* and *vnchaſte* speechēs, my *Tongue* in leasing and *euill* speaking: my *Hands* are so full of impuritie, that I am ashamed to lift them vp vnto thee: and my *Feete* haue carried me after mine *owne* wayes: my *Vnderstanding* and *Reasoning*, which

Ephes 4. 30.

Psa. 119. 37
Isa. 6. 5.
Isa. 1. 19.

Rom. 15. 26

are so quick in all earthly m
ters, are only *blinde*, and *sl*
when I come to meditate
discourse of *Spirituall* and *H*
uenly thinges, my Memo
which should bee the *treas*
of all goodnesse, is not so
to remember any thing,
those things which are *vile*
Gen. 6 5. *vaine*. Yea, Lord, by wo
experience I find, that na
rally, *all the imaginations of*
thoughts of mine heart are o
euill continually. And these
Psal. 40, 12 sinnes *are more in number*, t
the haires which growe upon m
head, and they haue grow
ouer me like a loathsome *lep*
that from the crowne of my hea
Isa. 1. 6. *to the sole of my feete* there
maines no part which th
haue not infected. They ma
me seeme *vile in mine owne e*
how much more *abomina*
2 Sam. 5. 22 must I then appear in thy sig
1 Ioh. 3. 20 And the *custome* of sinni
hath almost taken away t
co

conscience of sin, and pulled vpon me such dulnesse of sense, & *hardnes* of heart, that thy iudgments denounced against my sins, by the faithfull *Preachers* of thy word, do not terrifie me to returne vnto thee by vnfained *Repentance* for them. And if thou, *Lord*, shouldest but deale with mee, according to thy *Iustice*, and my desert, I should vtterly bee confounded and condemned. But seeing that of thine infinite *mercy*, thou hast spared me so long, & still *wayt'st*, for my *Repentance*; I humbly beseech thee, for the bitter *Death*, and bloudy *Passions* sake, which *Iesus Christ* hath suffered for me, that thou wouldest pardon and forgiue vnto mee, all my sins and offences, and open vnto mee that *euer-streaming Fountaine* of the *blood of Christ*, which thou hast promised to open vnder the *New Testament*, to the penitent Zech. 13, 1.

tent of the house of *Dauid*, th
all my *sins*: and vncleannes ma
be so bathed in his *bloud*, buri
in his *death*, and hidde in h
wounds, that they neuer b
more seene, to *shame* me in th
life, or to *condemne* mee befo
thy Iudgement Seate, in t
Ier. 20. 23. World which is to come. A
for as much, O Lord, as tho
knowest, that it is *not in M*
to turne his owne heart, unle
thou doest first giue him grace t
conuert: And seeing that it
as easie with thee to *make* m
righteous and holy, as to b
me to be such: O my God, giu
me grace *to doe what thou com-*
mandest, and then command wh
thou wilt, and thou shalt find
mee willing to doe thy bless
will. And to this end, giue v
to mee thine *Holy Spirit*, whi
thou hast *promised* to giue (t
the *worlds end*) vnto al thine E
Mat. 28. 20 Ioh. 16. 13 lect people; & let the same th
Holy Spirit purge my heart; *he*
m

De Domine quod iubes & iube quod vis Auguſt.

my corruption, *sanctifie* my nature, and *consecrate* my soule & body that they may become the *Temples* of the *Holy Ghost* to serue thee in *Righteousnesse and Holinesse, all the dayes of my life:* That when by the direction and assistance of thy *holy Spirit*) I shall *finish my course* in this short and transitory life; I may cheerefully leaue this *world*, and resigne my *soule into thy Fatherly hands*, in the assured confidence of enioying euerlastinglife with the, in thine Heauenly Kingdome, which thou hast prepared for thine elect Saints, who loue the *Lord Iesus*, and expect his appearing

In the meane while, *O* Father I beseech thee, let thy *holy Spirit*, worke in mee such a serious repentance, as that I may with *teares* lament my sins past with *griefe* of heart bee humbled for my sinnes present, and with all mine *endeauour*, resist the

the like filthy sinnes in time t
come. And let the same thy *ho*
Spirit likewise keep mee in th
vnity of thy *Church*, leade me
in the *truth* of thy word. & pr
serue mee, that I neuer swerv
from the same, to *Popery* no
any other errour or false wor
ship. And let thy *Spirit* ope
mine *eyes* more, and more, to
Ps. 119. 18 see *the wondrous thinges of thy*
Law: and *open my lips*, that my
mouth may daily *defend* thy
Truth, and *set forth* thy Praise,
Encrease in me those *good* gift
which of thy *mercy* thou ha
already bestowed vpon me, an
Psa. 51. 15. giue vnto mee a *patient* spirit,
chast heart, a *contented* mind
pure affections, *wise* behauiou
& all other graces which tho
seest to bee necessary for me
gouerne my heart in thy fea
& to guide all my life in thy f
uour, that whether I *liue* or
I may *liue* & *die* vnto thee, wh
Psa. 19. 14. art my God and my Redeem

An

And here (O Lord) according as I am bound, I render vnto thee from the *Altar* of my humblest heart, all possible, thankes, for all those blessings and benefites, which so graciously and plentifully thou hast bestowed vpon my soule and body, for this life, and for that which is to come: namely, for mine *Election*, *Creation*, *Redemption*, *Vocation*, *Iustification*, *Sanctification*, and *preseruation* from my child-hood vntill this present day and houre: and for the firme hope which thou hast giuen mee of my *Glorification*, likewise for my *health*, *wealth*, *food*, *raiment*, and *prosperity*: and more especially, for that thou hast defended me this day no-past, from all perils and dangers, both of body and soule, furnishing me with all *necessary* good things, that I stand in need of. And as thou hast *ordayned the day for man to trauel*, in

in, and the night for him to re
his rest: so I beseech thee, sa
ctifie vnto mee this nights re
and sleep, that I may enioy t
same, as thy sweet blessing a
benefit: That so this *dull* a
wearied body of mine, bein
refreshed with moderate sleep
and rest; I may bee the bett
enabled to walke before the
doing all such *good workes*, a
thou hast appointed: when i
shall please thee, by thy *divin*
power to waken mee the nex
morning. And whilest I sleep
doe thou, O Lord, *who art th*
Keeper of Israel, that neuer slum
bres nor sleepest, watch ouer m
Psa.121.5. in thy holy prouidence, t
protect me from all danger, s
that neither the *euill angels o*
Satan, nor any wicked *enemi*
Apo;1.2,7. may haue any power to do m
any harme, or euill. And to th
end giue a charge vnto th
Holy Angels, that they (at thi
Psal.34.7. appointment) *may pitch the*
tent

tents round about mee, for my defence and safety: as thou hast promised that they should doe *about them that feare thy Name.* And knowing that thy Name is *a strong Tower of defence vnto all those that trust therein*; I here commend my *selfe*, (& all that do belong vnto me) vnto thy holy protection & custodie. If it be thy blessed Will to call for mee in my sleepe: O *Lord*, for *Christ* his sake haue mercy vpon mee, and receiue my soule into thy Heauenly Kingdome. And if it be thy blessed pleasure to adde more *dayes* vnto my life: O Lord, adde more *amendment* vnto my *dayes*: and weane my *Mind* from the *loue* of the *world* and *worldly vanities*, and cause me more and more to settle my conuersation on *Heauen* and *Heauenly thinges.* And *perfect daily in mee, that good worke, which thou hast begun, to the glory*

Pro. 18. 10.

glory of thy name, and the sa
uation of my sinfull soule.

O Lord, I beseech thee li
wise, saue and defend from
cuil and danger, thy who
Church, the KINGS Maies
the QVEENE, together wi
the *Prince* PALATINE
RHENE, and the religio
Princesse Elizabeth, his Wi
keepe them all in the sincer
ty of thy *Truth*, and prosp
them in all grace and happin
Blesse the *Nobility*, *Minister*
and *Magistrates* of these Chu
ches and kingdomes, each
them with those graces whi
are expedient for their place
calling. And bee thou, O Lord
a comfort and consolation to
all thy people, whom tho
hast thought meet to visit wi
any kinde of *sickenesse*, *cro*
or *calamity*. Hasten, O Fath
the comming of our *Lord Jes*
Christ. Make me euer mindfu
of my *last end*, and of the *re*

Apo. 6. 10. 12. 20.

konin

koning, that I am to make vnto thee therein: and in the meane while, carefull, so to *follow Christ in the regeneration during this life*, as that with Christ I may haue a portion in the *Resurrection of the iust*; when this mortall life is ended. These graces, and all other blessings, which thou, O Father, knowest to bee requisite and necessarie for mee, I humbly begge and craue at thy hands, in the *name* and *mediation of Iesus Christ* thy Son; & in that forme of Prayer, which he himselfe hath taught mee to say vnto thee, *Our Father &c.*

Mat. 19. 28

Luk. 14. 14

Another shorter euening Prayer.

ETernall GOD and HEAVENly Father, if I were not taught & assured by the promises of thy Gospell, and the

Luk. 22. 61
Luk. 7. 47.
Luk 18. 14
Luke 5. 20

the examples of *Peter*, *Magdalene*, *the Publican*, *the prodigall childe*, and many other penitent sinners, that thou art so *full of compassion*: and so ready to forgiue the greatest sinners, who are *heauiest laden* with sinne, what time soeuer they returne vnto the with penitent hearts *lamenting* their sins, and *imploring* thy grace: I should *despaire* for mine own sinnes, and be vtterly discouraged; from presuming to come vnto thy *presence*: considering the *hardnesse* of my heart, the *vnrulinesse* of my affections, and the *vncleannesse* of my conuersation, by meanes whereof, I haue transgressed all thy *Lawes*, and deserued thy *curse*, which might cause my body to bee smitten with some *fearefull disease*, my *soule* to languish with the *deadly of sinne*, my good *name* to be traduced with scandalous reproches, and make mine *estate* ab-

Pſa. 103. 8.
Mat. 11. 28
Ezech. 18. 21. 22. &c.
Deu 17. 26.
Gal. 3. 10.

able to all manner of *crosses* and *casualties*. And I confesse, Lord that thy *mercy* is the cause that I haue not beene *long agoe confounded*. But O my God, as thy mercy onely stayed thy iudgement from falling vpon me hitherto? so I humbly beseech thee, in the *bowels* of the mercy of *Iesus Christ*, (*in whom onely thou art well pleased*) that thou wilt not deale with mee *according to my deserts*, but that thou wouldest *freely* and *fully* remit vnto mee all my sins and transgressions: and that thou wouldest *wash* them cleane from me, with the vertue of that most *precious blood*, which thy sonne *Iesus Christ* hath *shed* for mee. For he *alon* is the *physician*, and his *bloud onely* is the *medicine* that can heale my *sickneſſe*. And hee is the true brazen *Serpent* that can cure that *poiſon*, wherwith the *fiery ſerpents* of my *ſins* haue ſtung & poyſoned my ſick and

Lam. 3 22.
k Mal. 3 6.

Col. 3. 12.
Mat. 3. 17.
Pſal. 15. 7.
Pſal. 28. 4.

Hoſ. 13. 5.
Iſa. 1. 16. 18.

Mat 9. 12.
1 Ioh. 1. 7.

Ioh. 3. 14.

and wounded ſoule. And g
mee I beſeech thee, thine
ſpirit, which may aſſure me
mine *adoption*, and that
Gal.4.5.6. confirme my *faith*, encre
my *repentance*, enlighten
vnderſtanding purifie my h
rectifie my *will* and *affectio*
and ſo *ſanctifie mee throughl*
1 Thel.5.23. *that my whole body, ſoule, &*
ſpirit may bee kept vnblame
vntill the glorious comming
my Lord Ieſus Chriſt. And no
O Lord, I giue thee hear
thankes and *praiſe*, for that th
haſt this *day* preſerued me fr
all harmes and perils, notwit
ſtanding all my ſinnes and
deſerts. And I beſeech th
likewiſe defend mee this nig
from the *roaring Lyon*, wh
night and day ſeeketh to deuo
mee. Watch thou O Lord, o
1 Pet.5.8. uer me this night, to keepe
from his *tentations* and *tyr*
nie: and let thy mercie ſhe
me from his vnappeaſable r

nd malice. And to this end I *ommend* my ſelfe vnto thy hand and protection: beſeech=ing thee, O my Lord and God, not to ſuffer *Satan*, nor any of his euill members, to haue power to doe vnto mee any hurt or violence *this night*. And graunt good Lord, that whe=ther *I ſlepe or wake, liue or dye*, I may *ſleepe, wake, liue, and dye* vnto thee, and to the glorie of thy *Name* and the ſaluation of my *ſoule*. Lord, bleſſe and de=fend al thy choſē people euery where. Grant our *King* a long and happie raigne ouer vs bleſſe the Prince PALATINE of RHENE, and the vertuous PRINCES ELIZABETH his VVife, together with all our Magiſtrates and miniſters: Comfort them who are in mi=ſerie, neede, or ſickneſſe: Good Lord, giue mee grace to be one of thoſe *wiſe Virgines* which may haue my heart pre=

Pſal. 35. 1.

Mat. 25. 2.

prepared like a *Lampe* furni
with the *oyle of Faith*, and
of good Workes, to meete
Lord Iesus, the sweet *Bridgro*
of my *soule*, at his second
sudden *cõming* in glory. G
this good, Father, for *C*
Iesus sake, my only Sauiour
Mediatour, in whose ble
Name, and in whose ow
words I call vpon thee, as
hath taught mee: *Our Fa*
which art in Heauen, &c.

Afterwards say:

Thy grace, O Lord Iesus Chr
thy loue, O heauenly Father;
comfort and consolation, O
and Blessed Spirit, bee with
and dwell in my heart, this ni
and euermore. Amen.

Then rising vp in a *holy r*
rence, meditate as thou art
ing off thy clothes.

Th

Things to bee meditated vpon, as thou art puting off thy clothes.

1. THat the day is comming when thou must bee as barely *vnstript* of *all* that thou hast in the *World*, as thou art now of thy *clothes*: thou hast therefore here, but the *vse* of all things, as a *Stewart* for a time, and that vpon *Accounts*. VVhilest therefore thou art trusted with this *Stewardship*, be *wise and faithfull*.

Nudus in hunc mundum veni, nudus quoque abibo.

2. When thou seest thy *bed*, let it put thee in minde of thy *graue* which is now the *bed of Christ*: For *Christ* (by laying his holy *body* to rest three daies & three nights in the *graue*) hath *sanctyfied*, and (as it were) *warmed* it for the bodies of his Saints, to rest and sleepe in, til the morning of the Resurrection: so that now, vnto the *faithfull*, death is but a sweete *sleepe* and

Luke 16. 2.
Mat. 24. 2.
Iob 17 13.
Vt somnus mortis sic lectus imago sepulchri.

Mat. 12:40
1 The. 4. 14
Isa. 57. 2.

and the *graue* but Christs
where their bodies *rest* &
in *peace*: vntill the ioyfull
ning of the *Resurrection* day
Isay.26.20 *dawne* vnto them.

Let therefor thy bed-cl
represent vnto thee the mo
of the Earth, that shall co
thee: thy *sheets*, thy *wind*
sheete: thy *sleepe*, thy *death*:
waking, thy *resurrection*. A
being laide downe in thy b
when thou perceiuest sleepe
approach: say, *I will lay*
downe and sleepe in peace, *f*
thou Lord, onely makest mee d
in saftie.

Psai.4.8. Thus religiously *opening* e
ry Morning thy heart, a
shutting it vp againe eu rie
uening, with the *Word of G*
and prayer, as it were, wi
locke and *keye*: and so *begin*
the day with Gods VVor
continuing it in his feare:
ending it in his fauor, thou
bee sure to finde the *bless*

God vpon allthy daies, labours and good endeauours: and at night thou mayest *assure* thy *selfe*, thou shalt *sleepe* safely, and *sweet* in the armes of thy heauenly Fathers *prouidence*.

Thus farre of the Piety, *which euerie Christian, in priuat ought to practise euery day. now followeth that, which hee (being a Housholder) must practise publikely with his Familie.*

Meditations for houshold Pietie.

1. IF thou be called to the gouernment of a *family*, thou must not hold it sufficient to serue God, and liue vprightly in thine *owne person*: vnlesse thou cause *all* vnder thy *charge* to doe the same with thee. For the performance of this dutie, God was so wel pleased with *Abraham*, that hee would not hid from him his counsell.

Gen. 18. 17 16. For God said) *I know him t*
hee will command his Sonnes a
his houshold after him, that t
keepe the way of the Lord, to
righteousnesse and Iudgeme
Ge4. 14. *that the Lord may bring vpon*
braham, that hee hath spo
vnto him. And *Abraham*
318. men seruants, which w
thus *borne* and *catechized*
his House; with whose he
he rescued also his nephew
from the captiuitie of hise
mies. And religiously-vali
Iosh. 24. 15. *Ioshua protesteth* before all t
people, that if they all wo
fall away from the true w
ship of God, yet *that hee*
his House would serue the L
Deut. 6. 7. And God himselfe giues a
ciall charge to all House
ders, that *they doe instruct*
Familie in his *Word*, and
them vp in his *feare* and
uice. *These words which I*
mand thee this day, shall b
thy heart, and thou shalt
t

them continually vpon thy Children and shalt talke of them when thou tarriest in thine House, and as thou walkest by the way, and when thou liest downe, and when thou risest vp, &c. Thou shalt feare the Lord thy God and serue him. *Dauid* according to this law, had so ordered his family *That no deceitfull person should dwell in his House, but such as would serue God, and walke in his way.* And Religious *Hester* had taught her *Maids* to serue God *in fasting and prayer.* And (the more to further thy *family* in the *zeale of Religion*) settle euer thy chiefest affection on those whom thou shalt perceiue to be best addicted to *true Religion.* This also will turne to their owne *aduantage* in a double respect. First, God will the rather *blesse and prosper* the *labour* and handie-worke of such *godly seruants*: For *Laban* perceiued, *that God blessed him for*

Psal. 101. 6
Hest. 4. 16.

Gen. 30. 27

Gen. 39. 32

Iaacobs sake: And *Potiphar* [illegible]
that the *Lord made all that*
seph *did, to prosper in his h*
yea when innocent *Ioseph*
cast in Prison, *his Keeper*
that whatsoeuer he did, the L

Gen. 39. 22 23.

made it to prosper: and there
the *Keeper* committed all
charge of the *Prisoners* into
sephs hand. Secondly, the
lier a Man doth serue *God*,
faithfullier he will serue *thee*.

2. If euerie *Housholder*
thus carefull, according to
dutie, to bring vp his Chil
and Familie, in the seruice
feare of *God* in his *owne* ho
then the House of *God* [illegible]
bee better filled, and the L
Table more frequented
Sabbath day; and the Pa
publike Preaching and lab
would take *more* effect th
doth. The *streets* of townes
Cities would not *abound*
so many drunkards, swe
whoremongers, and pro

corners of true *Pietie and Re-*
ligion; *Westminster Hall* would
not bee so full of contentions
wrangling suits & vnchristian
debats; and the *prisons* would
not be euery Sessions so full of
Theeues, Robbers, Traitors,
and Murtherers. But (alas) *most*
Householders make no other
vse of there seruants, than they
doe of their beasts. VVhilest
they may haue their bodies to
doe their seruice, they care not
if their Soules serue the Diuell
yet the common complaint is;
that *faithfull and good* seruants
are scarce to bee found. True;
but the reason is because there
are so many *prophane* and *irreli-*
gious Masters: for, the example
and instruction of a *Godly* and
Religious Master, will make a
good and faithfull *Seruant*, as
may witnesse the examples of
Abraham, *Ioshua*, *Dauid* *Corne-*
lius &c. who had *good* seruants,
because they were Religious

Maſter, ſuch as were care
to make *their* ſeruants *Gods*
uants.

It is the *chiefe* labor and
of moſt men, to *raiſe*, and
aduance their *houſe*; yet let th
riſe vp early, *and lye downe l*
and eate the Bread of care
neſſe al wil be but in vaine,
Pſa. 127 12 *except the Lord build a Ho*
Ier. 10. 25. (that is, raiſe vp a Family)
labour in vaine. For God
ſealed this, as an *irrenocable*
cree, that *he will powre his*
Pſal. 52. *vpon the families that cal*
Gen. 15. 16 *vpon his Name: Yea, God*
take the Wicked, and plucke
out of his Tabernacle, and
him out of the Land, &c.
when his *iniquities are full*,
Leu. 18. 25 will make *the Land to ſpue*
euerie Canaanite. *Religion t*
and the *ſeruice of* God in a
ily is the beſt building,
ſureſt entayling of Houſe
Pſal. 37. 29 Land, to a *man and his poſter*
for the *righteous Man ſhal*
b

herit the Land, and dwell therein for euer.

As therefore if thou desirest to haue the *blessing of God* vpon thy *selfe*, and vpon thy Familie either before or after thy owne priuate deuotion, call euerie morning all thy familie to some *conuenient* roome; & first, either read thy selfe vnto them a Chapter in the word of God, or cause it to be reade distinctly by some other. If leasure serue, thou mayest admonish them of some *remarkable* good *notes*; and then kneeling downe with them in reuerent sort, as is before described, pray with them in this manner.

a *Origen* would haue the word expounded in Christian houses *Hom. 9 in Leuit. Augustine* saith that which the Preacher is in the Pulpit, the same the Househo'der is in the house.

Morning Prayer for a Familie.

O Lord our GOD and heauenly Father, who art the only Creator and Gouernour of Heauen and Earth,

and all things therein con-
ned, wee confeſſe that wee
vnworthy to appeare in
ſight and preſence, conſider
our manyfold ſinnes, which
haue commited againſt hea
and before thee: and how
wee haue beene *borne* in ſin
and doe *daily* breake thy ho
Lawes and commandements,
contrary to *our* knowledge a
conſciences; albeit that
know that thou art our crea
who haſt made vs; our *Red*
er, who haſt *bought* vs w
the *blood* of thy *onely* begot
Sonne; and our *Comforter*, w
beſtowed vpon vs, all the go
and holy *graces*, which wee
ioy in our ſoules and bodie
And if thou ſhouldeſt but de
with vs as our wickednesse,
vnthankfulneſſe haue de
ued: what other thing m
wee (O Lord) expect fr
thee, but *ſhame* and *confuſi*
this life, and in the VVorl
co

come, *wrath* & euerlasting *condemnation*? Yet, O Lord, in the *obedience* of thy Commandement, and in the *confidence* which we haue in thy vnspeakable and endlesse mercy in thy Sonne, our Sauiour *Iesus Christ* wee thy poore seruants, appealing from the Throne of *Iustice* (where wee are iustly lost and condemned) to thy Throne of *Grace*, (where Mercy *reigneth*, to pardon *abounding* sinne: doe from the *bottome* of our hearts most humbly beseech thee, to remit and forgiue vnto vs all our offences and misdeeds that by the vertue of the precious blood of Iesus Christ, thine innocent *Lambe*, which hee so *abundantly* shed (*to take away the sinnes of the World*) all our sinnes, both *originall* and *actual* may be so cleansed and washed from vs, as that they may *neuer* be laid to *our charge*, nor euer haue power to rise vp in Iudg-

ment against vs. And we
seech thee, good *Father*,
Christ his death & passion,
that thou wilt not suffer to
vpon vs that fearefull curse
vengeance, which thy L
hath threatned, and our s
haue iustly deserued. And
as much, O Lord, as wee
taught by thy Word, that
taters, *Adulterers*, *Couetous*
Contentious persons, *Drunk*
Gluttons, *and such like* ino
nate liuers, *shall not inherit*
Kingdome of God: powre
grace of thy *Holy Spirit*
our hearts, whereby wee
bee *enlightened* to see the
nesse of our *sinnes* to abh
them: and may bee more
more *stirred* vp to liue in
nesse of life, and loue of th
iestie, so that wee may dail
crease in the obedience o
Word and inconscionable
of keeping thy *Comman*

And now, O *Lord*, we

der vnto thee moſt hearty *thankes*, for that thou haſt elected, created, redeemed, called, iuſtified, and ſanctified vs in good meaſure in *this life*, and giuen vs an aſſured hope that thou wilt glorifie vs in thy *heauenly* Kingdome, when this mortal life is ended. Likewiſe wee thanke thee for our life, health, wealth, liberty, proſperity, and peace; eſpecially, O *Lord* for the *continuance*, of thy holy *Goſpel* among vs, and for ſparing vs ſo *long*, and granting vs ſo gracious a time of *Repentance*. Alſo wee praiſe thee, for all other thy mercies beſtowed vpon vs; more eſpecially for preſeruing vs this Night paſt, from *all dangers* that might haue befalne our Soules or Bodies. And ſeeing thou haſt now brought vs ſafe to the *beginning* of this day, wee beſeech thee *protect and direct* vs in the ſame. Bleſſe and defend vs in our

our *going out*, & *comming in* th
day and euermore. Shield vs,
Lord, from the *tentations* of
Deuil, and grant vs the custody
of thy *Holy Angels*, to defend
and direct vs in all our *wayes*.

And to this end wee recom-
mend our selues, and all those
that belong vnto vs, and are
abroad from vs into thy *hands*
and almighty *tuition*. Lord de-
fend *them* from all *euill*, prosper
them in all *graces*, and fill them
with thy *goodnesse*. Preserue vs
likewise this day, from falling
into any *grosse* sinne; especially
those wherevnto our *nature*
are most *prone*. Set a *watch be-*
fore the doore of our lips, that we
offend not thy *Maiesty*, by
rash or false oathes; or by
lewd or lying speeches; g
vnto vs *patient minds*; *pure*
chaste hearts, and all other
ces of thy Spirit, which th
knowest to bee needfull for
vs, that wee may the bet
be

be inabled to serue thee in holinesse and righteousnesse. And seeing that all *Mens* labour, without thy *blessing*, is in vaine bless *euery* one of vs in our seuerall places and callings: *direct thou the worke of our hands vpon vs, euen prosper thou our handy-worke*; (for except thou *guide* vs with thy *grace*, our endeauours can haue no *good successe*. And prouide for vs all things, which thou O Father knowest to bee needfull for euery one of vs, in our *soules*, and *bodies* this day, And *grant* that wee may so *passe* through the *Pilgrimage* of this short life: that our *hearts* being not *setled* vpon any transitory things which wee meet with in the *way*: our *soules* may euery day bee more and more *rauished* with the loue of our *home*, and thine euerlasting *Kingdome*.

Defend likewise, *O Lord*, thy Vniuersall Church, and euery par-

particular member thereof: e-
ſpecially wee beſeech thee to
continue the peace and proſpe-
rity of theſe Churches, and
Kingdomes wherein wee liue.
Preſerue and defend from all
euils, and dangers, our gracious
KING CHARLES, together
with the PRINCELY PALS-
GRAVE of *Rhene*, and the Re-
ligious PRINCES ELIZA-
BETH his Wife. Multiply their
dayes in bliſſe and felicity: and
afterwards *crowne* them with
euerlaſting ioy & glory. Bleſſe
all our Miniſters, and *Magi-*
ſtrates, with all Graces needful
for their places, and gouerne
thou them, that they may go-
uerne vs *in peace and godlineſſe*:
and of thy mercy, O *Lord*, com-
fort all our *Brethren* that are
diſtreſſed, ſicke, or any way
comfortleſſe, eſpecially thoſe
who are afflicted either with
an euill-Conſcience, becauſe
they haue ſinned againſt thy

Word,

Word, or *for a good* Conſcience becauſe they will not ſinne againſt thy *truth*. Make the *firſt* to know, that not one drop of the bloud of *Chriſt* was a drop of *vengeance*, but all drops of *grace*, powerfull to procure *pardon*, vpon Repentance, for the greateſt *ſinnes* of the chiefeſt ſinner in the World. And for the other, let not, O Lord thy *long ſufferance* either too much *diſcourage* them, or too much *encourage* their enemies but grant them *patience* in ſuffering, and a gracious and ſpedie *deliuerance*, which way may ſtand beſt with their *comfort* and thy glory.

Giue euery one of vs grace, to bee alwayes mindfull of his laſt end, & to be prepared with faith and repentance, as with a *Wedding garment*, againſt the time that thou ſhalt call for vs out of this ſinfull world. And that in the meane while wee may

may so in all things, and about all things, seeke thy *glory*, that when this *mortall* life is ended, we may then be made *partakers* of *immortality*, and life *eternall* in thy most blessed and glorious *Kingdome*.

These, and all other graces, which thou, O Father, seest to be necessarie for vs, and for thy whole *Church*, we humbly beg and craue at thy hands, concluding this our imperfect prayer in that *absolute*, forme of prayer which Christ himselfe hath taught vs, saying:

Our Father which art in Heauen, &c.

After prayer; let euery one of thy Houshold (taking in the feare of God, such a break-fast or refreshing, as is fit) depart: the children to Schoole, the seruants to their worke; euery one *to his office, the* Master and Mistresse *the Family to their Callings; &c.*

to som honest exercises for recreation as they thinke fit.

The practice of Pietie at Meales, and the manner of feeding.

BEfore Dinner and Supper, when the *Table* is couered ponder with *thy selfe* vpō these *Meditations*: to worke a deeper impressiō in thy heart, of Gods *fatherly prouidence* and *goodnesse* towards thee.

Meditations before Dinner. and Supper.

1. MEditate that *Hunger* is like the sickenesse called a *Wolfe*: which if thou doest not feede, will deuoure thee, and eate the vp: and that meate and drinke, are but a *physicke* or meanes which God hath ordayned, to releiue and cure this *naturall infirmitie*, and necessitie of man. Vse therefore

Hoc me docuisti: vt quemad modum medicamenta. sic alimenta sumpturus. accedam. Aug lib. 10. Conf.

for to eate and to drinke, rather to sustaine and refresh the weakenesse of Nature; then to satisfie the sensualitie and delights of the flesh. Eate therefore to liue, but liue not to eat. A *Skauenger*, whose liuing is to *emptie*, is to be prefered before *him* that liueth but to fill Priuies. There is no seruice so base, * as for a Man to bee a *slaue to his bellie*. The *Apostle* termeth such, *Belly-gods*, Phil. 3. 19. Therefore wee may boldly terme them as the Scriptures doe their *Idols*, [a] *Gullulim*, Dungie-gods, Hebr. 2. 18. 19. 2 Ki. 17. 12, and as no one action (Gods Ordinance excepted) makes a man more to resemble a *Beast* than eating or drinking: so the abuse of eating & drinking, *to surfetting, drunkennesse & spewing, makes a man more vile then a beast.*

2. Meditate of the omnipotencie of God, who made all these

* *Maior sum & ad maiora genitus, quam vt mancipium sim mei corporis.*

a Of *Galul*, which signifieth mans dung, as Ezec. 4. 15. 17.

these Creatures of nothing: of his *wisedome*, who feedeth so many *infinit creatures* through the vniverlall World, maintayning all their liues, which hee hath giuē them: which surpasseth the wisedome of all the *Angells* in Heauen: and of his *clemencie and goodnesse*, in feeding also his *very enemies*.

Heb. 11.3. Ps. 145 15. 16.

Mat. 5. 14. 45. &c. Act. 14. 17.

3. Meditate, how many sorts of creatures, as *Beasts*, *fish*, and *Fowle*, haue lost their liues, to become foode to nourish thee: and how *Gods prouidence* from remote places, hath brought all those portions together on thy *Table*, for thy *nourishment*: and how by these dead Creatures he maintaynes thee in *health and life*.

Hanc ob causam Gentiles mensas sacras & festa nominabant. Viues

4 Meditate, that seeing thou hast so many *pledges* of GODS fatherly *bounty*, *goodnesse*, and *mercy towards thee*, as there are *dishes* of meate on thy Table: Oh suffer not in such a place, so

gratious

gratious a God, to be abused by scurrilitie, rebauldrie, or swearing or thy * *follow brother* by disgracefull *back-bitting*, *taunting*, or *slandring*.

5. Meditate, how that thy Maister *Iesus Christ* did neuer *eate* any *food*. but *first* he blessed the Creatures, and gaue *thanks* to his heauenly Father for the same. And after his last *Supper*, we read that *he sung a psalme*. For this was the Commandement of God: *When thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God, &c.* This was the practice of the *Prophets*: For, *The people would not eat at their Feast, till* Samuel *came to blesse their meat*. And, saith *Ioel* to Gods people: *Ye shall eate and be satisfied & praise the Name of the Lord your God*. This also was the practice of the *Apostles*. For *S. Paul* in the Ship, gaue *thankes before meat*, in the presence of *all* the people tha

* *S Austen* had written one his table, *Quisquis amas dictis absentem rodere famam, hanc mensam vetitam noverit esse sibi.* Possid. de vita Aug.

Luk. 9.16. Mat 14.19. and 15.36. Mark. 6.41. and 8.6. Luke 24. Ioh. 6.11. Mar. 16.30 Deut. 1.10

1 Sam 9.13

Ioel 2.26.

Acts 27.35

that were therin. Imitate thou therfore in so *holy* an action, so *blessed* a Master, and so many worthy precidents that haue followed him, and gone before thee. It may bee, because thou hast neuer vsed to giue thankes at meales, therefore thou art now ashamed, to beginne. Thinke it no shame to *doe* what *Christ* did; but be rather ashamed, that thou hast so long neglected so *Christian* a dutie. And if the Sonne of *God* gaue his Father such great thankes for a Dinner of *Barley bread, and broyled Fish*; what thankes should such a *sinfull man* as thou art, render vnto God, for such *varietie of good* and daintie cheere? How many a true Christian would bee glad to *fill* his bellie with the morsells which thou *refusest*, and doe *lake* that which thou *leauest?* How *hardly* doe others *labour* for that which they eate and

Ioh. 9.6. & 21.6.

and thou haſt thy foode *prou-*
ded for thee, without eith-
care or labour? To conclude, i
Pagan Idolaters at their Feaſt-
Dan.5.14. were accuſtomed to *praiſe* the-
falſe gods. what a ſhame is it
for a *Chriſtian* (at his Dinner
and Suppers) not to *praiſe* th-
true God, in whom wee liue, mou-
Act.17.28. *and haue our being?*

6. Meditate, that thy *bodi-*
which thou doeſt now ſo dai-
tily *feed*, muſt bee (thou know-
eſt not how ſoone) meate fo-
Iob.17.14. *Wormes. When thou ſhalt ſay*, t-
corruption. Thou art my Father
and to the Worme. Thou art my
Mother, and my Sister.

7. Meditate, how that many
Pſal.69.12. a *Mans Table is made his Snare*,
ſo that through his intempe-
rancy and vnthankfulneſſe, the
meat which ſhould nouriſh th-
body, *kils him with a ſurfet*: a-
Gen.3.17. ſo much, that more are kill-
1 Ti.4.4 5. with this *ſnare*, than wi-
the *Sword*. And ſeeing th-
ſin-

since the *Curse*, the vse (as of all creatures, so likewise) of meate and drinke, is vnto vs *vncleane*, till the *same be sanctified* by the *Word* of God, and *Prayer*: and that *Man* liueth not by *Bread onely*, but by the *word of Gods Ordinance*, and his *blessing*, which is called the *Staffe of Bread*. Sit not therefore downe to eate, before you pray, and rise not before you giue God *thankes*. Feed to suffice *Nature*, yet rise with an *appetite* and remember thy poore Christian *brethren* who suffer hunger, & want those *good things* wherewith thou doest abound.

Mat. 4. 5.
Leu. 26. 26
Ez. 4. 16.
and 5. 16.
1 Sam. 9. 13
Mat. 14. 6.
Luk. 24 30
1 Cor. 10. 1
Ro. 14. 6.
1 The. 5. 18
Eccle. 10. 17
Luk. 21. 34
Ecc. 31. 10
Neh. 6. 10.
Amos 6. 6.

These things or some of them premeditated: if there bee not a Samuell *present*) lift vp with *all* comely reuerence, *thy heart, with thy hands and eyes, vnto the* great Creator *and Feeder of all* Creatures; *and before Meate, pray vnto him thus.*

1 Sa. 9. 13.
Mat. 14. 19

Grace

Grace before meat.

OMoſt gratious God louing Father, who deſt *all Creatures* liuing, w depend vpon thy diuine p *dence*: wee beſeech thee *ſa* theſe Creatures, which t haſt ordained for vs: giue t vertue to nouriſh *our* bo in *life* and *health*: and g grace to receiue them *ſo* and *thankefully*, as from hands: that ſo in the *ſtreng* theſe and other thy *bleſſing* may walke in the *upright* of our hearts, before thy this day and all the day our liues: through Ieſus C our Lord and onely Sau *Amen.*

Pſ. 104. 27.
Ioe. 1. 10.
Pſal. 147. 9
Iob 39. 2.
1 Tim. 4.
1 Kin. 16. 8

Or Thus

MOſt gratious, G mercifull Father;

ſeech the *ſanctifie* theſe Creatures to our vſe: make them *healthfull* for our nouriſhment; & vs *thankefull* for all thy bleſſings, through Chriſt our *Lord* and only Sauiour. *Amen.*

Another Grace before Meate.

O Eternall God, *in whom we liue, moue, and haue our being*, wee beſeech the bleſſe vnto thy Seruants theſe Creaturs, that in the *ſtrength* thereof we may *liue*, to the ſetting forth of *thy praiſe and glory*: through Ieſus Chriſt our Lord and onely Sauiour. *Amen.*

After euery meale, bee carefull of thy ſelfe and Family, as Iob was for himſelfe and his Children, Iob. 1.4. *leſt that in the cheerefulneſſe of eating and drinking, ſome ſpeech hath ſlipped*

out? which might bee either
fensiue to God, or iniurious
Man: And therefore with
like comely gesture and reuer
giue thanks vnto God, and pr
this manner.

BLessed bee thy holy N
O Lord our God, for
thy good benefits, where
thou hast so plentifully at
time refreshed our bodies
Lord, vouchsafe likewi
feed our *soules*, with the *spi*
food, of thy holy *Word*, and
rit vnto life euerlasting. L
defend and saue thy wh
Church: our gracious K
CHARLES, the Prince P
TINE of RHENE, and th
die *Elizabeth*, his wife. For
vs our sins, and vnthankful
passe by our manifold *in*
ties, make vs al mindfull o
last ends, and of the *reck*
that wee are to make to
therein. And in the mean w

grant vnto vs health, peace, & truth, in Iesus Christ our Lord and only Sauiour.

Or Thus

BLessed bee thy holy Name (O Lord) for these thy good benefits, wherewith thou hast refreshed vs at this time. Lord forgiue vs al our sins and frailties; saue and defend thy whole *Church*, our KING, and Royall *posteritie*, and grant vs health, peace, and truth, in Christ our onely Sauiour. *Amen.*

Or Thus

VVE giue thee thankes (O Heauenly father) for *feeding* our bodies so graciously with thy good creaturs, to this temporall life: beseeching thee likewise to feede our soules with thy holy Word vnto life euerlasting. Defend (O Lord) thine vniuersall *Church*,

the *King*, and his Roy
Posteritie, and grant vs con
nuance of thy *grace* and *merc*
in Christ our onely Sauiou
Amen.

The Practice of Pietie at
Euening.

At euening when the due t
of repairing to rest approa
eth, call together again
thy Familie. Read a Chapt
the same manner that was p
scribed in the Morning: T
(in the holy imitation of
Lord and his disciples) s
a Psalme. But in singi
Psalmes, *either after Sup*
or at any other time obs
these Rules.

Rules to be obserued in sing
of Psalmes.

1. BEware of singing *du*
Psalmes for an *ordin*
recre

recreations; as doe men of impure Spirits, who ſing holy *Pſalmes*, intermingled with profane *Ballads*. They are Gods Word, take them not in thy mouth in vaine.

2. Remember to ſing *Dauids Pſalmes*, with *Dauids ſpirit*.

3. Practice Saint *Pauls* rule: *I will ſing with the ſpirit, but I will ſing with the underſtanding alſo.* Mat. 22. 43 1 Cor. 14. 15

4. As you *ſing*, vncouer your *heads*, and behaue your ſelues in comely reuerence, as in the ſight of God, ſinging to God, in his owne Words: but bee ſure that the matter makes more melodie in your hearts: then the *Muſicke in your Eares*: for the ſinging with a grace in our hearts, is that which the *Lord is delighted* with all, according to that old Verſe: 1 Cor. 11. 4 Col. 3. 16 Epheſ. 5. 16

Non vox, ſed votum, non muſica chordula ſed cor.

Non clamans, ſed amans, pſ
in aure Dei.

'Tis not the voyce, but vow,
Sound heart, not ſounding ſtring
True zeale not outward ſhew,
That in Gods eare doth ring.

5. Thou maiſt, if thou thi
good, ſing all the *Pſalmes* o
in order: for all are moſt di
and comfortable. But if t
wilt chuſe ſome *ſpeciall Pſal*
as more fit for ſome times,
purpoſes: and ſuch, as by the
vſage, thy people may the e
lier commit to memorie.

Then ſing,

In the Morning, Pſal. 3 5. 1
22. 144.

In the Euening, Pſal. 4. 1
141.

For mercy after a ſin comm
ted, Pſal. 51. 103.

In ſickeneſſe, or heauineſ
Pſal. 6. 13. 88. 90. 91. 1
146.

Wh

When thou art conuerted, *Psa.* 30.32.

On the Sabbath day, *Psal.* 19. 92.95.

In time of ioy, *Psa.* 80.98.107 136.145.

Before Sermon, *Psalme.* 1.12 147. the 1. and 5. *part* of the 119..

After Sermon, any *Psalme*, which concerneth the chiefe argument of the Sermon.

At the Communion, *Psalm.* 22 23.103.111.113.

For spirituall solace, *Psalme* 15 19.25.46.67.112.116.

After wrong and disgrace receiued, *Psal.* 42.69.70.140. 144..

After the Psalme, all kneeling downe in reuerent manner, as is before prescribed, let the Father of the Family (or the chiefest in his absence) pray thus.

Euening Prayer for a Familie.

O Eternall God, a
moſt gratious F
ther wee thine v
worthy ſeruants
here aſſembled, doe caſt dow
our ſelues at the foot-ſtoole
thy *grace*, acknowledging th
we haue inherited our Fathe
corruption, and actuallyi
thought word and deed, trau
greſſed all thy holy Comma
dements, ſo that in vs natura
ly, ther dwelleth nothing th
is good: for our hearts are ful
of ſecret pride, anger, impati
ence diſſem bling, lying, luſt
vanitie, prophāeneſſe, diſtru
too much loue of our ſelues, a
the World; *too little* loue
thee and thy Kingdome, b
empty and voyde of faith
loue, patience and euery ſpiri
tuall grace. If thou th refor
ſhou

ſhouldeſt but enter into Iudgment with vs, and ſearch out our naturall corruption, and obſerue all the curſed fruits and effects that wee haue deriued from thence: *Satan* might iuſtly challenge *vs* for his *owne* and wee could not expect any thing from thy Maieſtie, but thy wrath, and our condemnation, which we haue long agoe deſerued. But, good Father, for *Ieſus Chriſt* thy deare Sonnes ſake, *in whom onely thou art well pleaſed*, and for the merits of that bitter death and bloudy paſsion, which we beleeue that hee hath ſuffered for vs: haue mercy vpon *vs*, pardon and forgiue vs all our ſinnes, and free vs from the *ſhame*, and confuſion which are due vnto vs for *them*, that they may neuer *ſeaze* vpon vs to our confuſion in this life, nor to our condemnation in the world which is to come. And for as much as

Mat. 3. 17.

thou haſt created *vs* to ſ
thee, as all other Creature
ſerue vs, ſo we beſeech the
ſpire thy holy ſpirit into
hearts, that by his illumin
and effectual working, we
haue the inward *ſight & f*
of our ſins and naturall cor
tions, and that we may n
blind in them, through cu
as the Reprobates are: but
we may more and more lo
them, and bee heartily gri
for them, endeauouring by
vſe of all good meanes to o
come and get out of them. O
let vs feele *the power of Chri*
death, killing ſin in our *m*
bodies; and the *vertue* of his
ſurrection, raiſing vp our ſ
to newnes of life. Conuert
hearts, ſubdue our affect
regenerate our mindes, an
rifie our nature; and ſu
not to bee drowned in
ſtreame of thoſe filthy
& ſinfull pleaſures of this
wh

Rom. 6. 6.
Phil. 3. 10.

wherewith thousands are carried head-long to eternall destruction: but daily frame vs more and more to the likenesse of thy Son *Iesus Christ*, that in righteousnesse and true holinesse, we may so serue and glorifie thee, that liuing in thy *feare*; and dying in thy *fauour* wee may', in thine appointed time, attaine to the blessed resurrection of the *iust*, vnto eternall *life*. In the meane while O Lord, encrease our *faith* in the sweete promises of the *Gospell* and our repentance from *dead* workes. the assurance of our *hope* in thy promises, our *feare* of thy Name, the *hatred* of all our sinnes, and our loue vnto thy Children: especially those whom wee shall see to stand in *need* of our helpe and comfort: That so by the fruits of *Pietie*, and a righteous life, we may be assured that thy Holy Spirit doth dwell in vs, that wee are.

are thy children by Grac
Adoption. And grant vs, G
Father, the continuanc
health peace, maintenance
all other outward things
farre forth, as thy Di
Wisedome shall thinke m
and necessary for euery on
vs.

And heere, *O Lord*, ac
ding to our bounden dutie
confesse, that thou hast b
exceeding mercifull vnto
in things of this life: but
nitely more mercifull in
things of a better life & t
fore wee doe heere from
very soules, render vnto t
all humble and hearty than
for all thy *blessings* and ben
bestowed vpon our soules
bodies: acknowledging
Iam. 1. 17. bee that *Father of lights*,
whom wee haue receiued all
good and perfect gifts: an
to thee alone for them, w
scribe to bee due, all glor

nour, and praiſe, both now and euermore. *But* more eſpecially, we praiſe thy Diuine Maieſtie, for that thou haſt defended vs this day from all perils and dangers: ſo that none of thoſe iudgements (which our ſinnes haue deſerued) haue fallen vpon any one of vs. Good Lord forgiue vs the ſins which this day wee haue committed againſt thy Diuine *Maieſtie*, and our *Brethren*: and for Chriſt his ſake, bee reconciled vnto vs for them. And wee beſeech thee, likewiſe of the ſame thine infinite goodneſſe and mercy, to defend and protect vs, and all that belong vnto vs this night from all danger of fire, robberie, terrours of euill Angels, or any other feare or perill, which for our ſins might iuſtly fall vpon vs And that wee may bee ſafe *vnder the ſhadow of thy wings*; we here commend our bodies and ſoules and

Pſal. 78. 49.

Pſal. 91. 5.

and al that we haue, vnto thine Almighty protection. Lord bleſſe and defend both vs and them from all euil. And whilest wee ſleepe, doe thou, O *Father* who neuer ſlumbreſt nor ſleepeſt, watch ouer thy Children and giue a charge to thy Holy *Angels*, to *pitch their Tents* round about our Houſe and dwelling, to *guard* vs from all dangers: That ſleeping *with* thee, wee may in the next morning be wakened by *thee*, and ſo being refreſhed with moderate ſleepe, wee may be the fitter to ſet forth thy *glory* in the conſcionable duties of our callings.

And wee beſeech thee, O Lord, to bee mercifull likewiſe to thy whole Church, and to continue the tranquality of theſe Kingdomes; wherein we liue, turning from vs those plagues which the *crying ſinnes* of this Nation do *cry* for.

Preſer

Preſeruc our Religious *King* CHARLES, from all dangers and *Conſpiracies*; bleſſe the PRINCELY PALSGRAVE of RHENE, and the gratious PRINCES ELIZABETH, his deare Wife: bleſſe all our Magiſtrats and *Miniſters*, all that feare thee, and call vpon thy *Name*, all our CHRISTIAN Brethren and ſiſters, that ſuffer ſickeneſſe, or any other affliction or miſerie, eſpecially thoſe, who any where doe ſuffer perſecution for the teſtimony of thy *Holy Goſpell*, grant them patience to beare thy croſſe; and deliuerance, when and which way it ſhall ſeeme beſt to thy Diuine Wiſedome. And Lord, ſuffer vs neuer to forget our laſt ends, and thoſe *reckonings*, which *then* we muſt render vnto thee. In health and proſperity, make vs mindful of ſickneſſe, & of the *euill day* that is behinde, that theſe things may

Luk. 21.35 Mat. 25.3. &c.

may not ouertake vs as a ſ
but that we may in good
ſure, like wiſe *Virgins*, be fo
prepared for the commi
Chriſt, the ſweete *Bridegr*
of our ſoules. And now,
Lord, moſt holy and iuſt,
confeſſe that there is no c
why *thou* (who art ſo much
pleaſed with ſinne) ſhou
heare the *Prayer* of ſinners
for his ſake onely who ſuf
for ſinne, and ſinned not. I
onely mediation therefore
thine *eternall Sonne Ieſus*,
Lord and Sauiour wee humb
beg theſe and all other gra
which thou knoweſt to be
ful for vs, ſhutting vp theſe
imperfect requeſts, in that
holy Prayer, which *Chriſt*
hath taught vs to ſay vnt
Our Father, &c.

Thy Grace, O Lord
Chriſt thy Loue, O heaue
ther. thy comfort and
on, O holy and bleſſed Spi

with vs, and remaine with vs this night and for euermore, Amen.

Then saluting on another, as becometh *Christians*, who are the *vessels of Grace*, and *Temples* of the holy *Ghost*, let them in the feare of *God* depart euery one to his rest: vsing some of the former priuate *meditations* for Euening.

Thus farre of the Houſ-holders publique *Practice of Piety with his Familie, euery day. Now followeth his practice of pietie with the Church, on the* Sabbath day.

Meditations of the true manner of practising Pietie on the Sabbath day.

ALmightie God will haue himselfe worshipped not only in a priuat manner, by priuat persons and Families; but also in a more publique sort, of all the godly ioyned to

together in a visible Church
that by this means he may b
knowne not only to bee *God*
Lord of euery *singular* perso
but also of the Creatures
the *whole vniuersall* world.

Quest. But why doe not w
Christians, under the Ne
keepe the *Sabbath* on the sa
seuenth day, wheron it w
kept vnder the *Old Testament*

Mat. 12:1. Deut. 18.18 19.

I answere, because that o
Lord Iesus, who is the *Lord*
the *Sabbath*, and whom th
Law it selfe commands vs t
heare: did alter it from that *se*
uenth day, to this *first day* of th
Weeke wherein we keepe th
Sabbath. For the holy Euange
list notes: that our *Lord* came
into the middest of the Holy
Assembly, on thee two firs
dayes of the two weeks imme
diatly following his Resur
rection, and then *blessed* thi
Church, *breathed* on the Apo
stles the *Holy Ghost*, and gav
them

Ioh. 20.22.

them the ministeriall *keyes*, and power of binding and remitting *sins*. And so it is most probable hee did in a *solemne* manner *euery first day* of the weeke, during the forty dayes he continued on earth, betweene his *Resurrection* and *Ascension* (for the fiftieth day after, being the first *day* of the weeke, the Apostles were assembled) during which time he gaue Commandements vnto the Apostles, and * *spake vnto them those things which appertaine to the Kingdome of God*, that is, instructed *them* how *they* should throughout the Churches (which were to bee conuerted) change the *Sabbath* to the *Lords day*: the bodily sacrifices of Beasts, to the *spirituall sacrifices of Praise, prayer and contrite hearts*; the * Leuiticall *Priesthoode* of the *Law to the Christian Ministerie* of the *Gospell*: the Iewish *Temples and Synagogues*, to *Churches* and

*Act. 1 2 3 *Cyril* bids vs note that S *Iohn* doeth not simplie set downe the manner of Christs appearing vnto *Thomas* but also the circumstãce of the time (*post dies octo*) whence hee concludes thus, *Diem igitur octauam Dominicum diem esse necesse est.* Cyrel. *in Iohan. lib.* 12. *cap.* 58. aHeb. 7. 11 12. Eph. 4. 8. 11. 12. 13

and *Oratories*: the *Old* Sacr
ments of *Circumciſion* & *Paſ*
ouer, to *Baptiſme and the Lor*
Supper &c. as may appeare
the like phraſe. Acts 19.8. a
Acts 28.23. Col. 4:11. but
the whole ſumme of *Pauls* Do
ctrine, by which was wroug
all theſe *changes*, where it too
effect. So that as Chriſt w
fortie dayes inſtructing *Mo*
ſes in Sinai, what hee ſhou
teach, and how hee ſhould ru
the *Church vnder the Law*: ſ
hee continued fortie day
teaching his diſciples in Sion,
what they ſhould preach, an
how they ſhould gouerne th
Church vnder the *Goſpell*. An
ſeeing it is manifeſt, that wit
in thoſe fortie dayes. *Chriſt* ap
pointed what Miniſters ſhou
teach, and how they ſhoul
gouerne his Church to th
Worlds end; it is not to be
doubted, but that within
thoſe fortie dayes, he likewiſe
ordained

Eph. 4.11. 11.12.

ordayned on what day they ſhould *keepe their Sabbath*, and ordinarily doe the workes of their Miniſtrie, eſpecially ſeeing that vnder the Old Teſtament God ſhewed himſelfe as carefull, both by his morall and Ceremoniall Law, to preſcribe the *time*, as well as the *matter* of his worſhip. Neither it is a thing to bee omited, that the *Lord*,[a] who hath times and ſeaſons in his owne *power*, appointed this *firſt Day of the weeke*, to be the very day[b] wherein he ſent downe from Heauen the *holy Ghoſt* vpon the Apoſtles, ſo that vpon that day, they firſt beganne, and euer after continued the publike exerciſing of their Miniſtery, in the[c] preaching of the word, the[d] adminiſtration of the Sacraments, and the[e] looſing of the ſinnes of *penitent* ſinners. Vpon theſe and the like grounds, [f] *Athanaſius* plainly affirmeth, that the *Sabbath*

a Act. 1. 7.
b Act. 2. 1. &c.
c Act. 2. 1. 4.
d Act. 2. 38 41. 42.
e Act. 2. 31 36.
f Athan. *in fronti ſpecie, hom de ſent.*

bath day was changed by t
Lord himselfe.

As therefore our *Comman*
is termed the Lords *Supper* b
cause it was instituted of t
Lord, for the remembrance
his death: so the Christian *Sa*
bath is called the [g] *Lords da*
because it was ordained of t
Lord, for the memoriall of hi
Resurrection. And as the Nam
of the [h] Lord honoureth th
one, so doth it the other. And
as the Lord of the Sabbath by
his *royall prerogatiues*, and *tran*
scendent authoritie, could; so
hee had also reason to change
the Holy *Sabbath* from the se
uenth day to this, whereon we
keepe it. For, as concerning
that seuẽth *day*, which follow
the sixe dayes, wherein God fi
nished the Creation; there wa
no such *precise* institution, o
necessitie of sanctifying it per
petually, but such, as by th
same authoritie, or vpon gre

g Poc. 1.10 The Scripture of the New Testament, giues not this honourable title, to any thing, but onely to the blessed Sabbath & holie Supper. For as hee substituted the Lords Supper in stead of the Passeouer: so did hee the Lords day, in the Iewish Sabbaths room h 1 Cor. 11 20.

ter reason & occasion, it might very well bee changed and altered vnto some other seuenth day. For the commandement doth not say, Remember to keepe holy *the seuenth day, next following the sixth day of the creation*, or this, or that *seuenth* day: but indefinitely remember that thou keepe Holy a *seuenth day*,. And to speake properly, as we take a day for the *distinction of time*, called either a day *naturall*, consisting of 24 houres; or a day *artificiall*, consisting of 12 hours, from Sunrising, to Sunne-setting: and withall consider the Sun-*standing still* at noone, in *Ioshuahs*, time, the space of a whole day and the Sunne *going backe* ten degrees (*viz.* fiue houres, almost halfe an artificiall day) in *Ezekias* time: the *Iewes* themselues could not keepe their Sabbath vpon that *precise* and *iust distinction of time*, called at the

*H. Wolphii Chronolog de Temp lib. 2. cap 1. pag 92 Legis substantia est sex diebus terrenis negotiis incumbere, septimo diuino cultui dare operam.

Iosh. 10. 12. 13
2 Kin. 20 12

the first, the seuenth day fr
the Creation.

Adde herevnto, that in
spect of the diuersitie of C
ridians, and the *vnequall r*
and *setting* of the Sunne e
ry day varieth in some plac
quarter, in some *halfe*, in
ther a *whole day*: Therefore
le with *seuenth day*, cannot p
cisely bee kept at the same
stant of time, euery where
the World.

Christoph. Heluic *Syst. cont Theod. cum Iudaiis cap de Sab.*

Mat. 12. 8.

Now our Lord *Iesus*, hau
authority, as *Lord ouer the Sa*
bath, had likewise now fa
greater reason and occasion
translate the Sabbath from
Iewish seuenth Day, vnto
seuenth Day, whereon Chri
ans doe keepe the Sabbath.

1. Because, that by his
surrection from the dead, th
is wrought *a new spirituall C*
ation of the World: with
which all the Sonnes of A
had been *turned* to euerlast

Isa 65. 17. Isa. 66. 22. Psal. 90 3.

J est

destruction, and all the workes of the first Creation had ministred no *consolation* vnto vs.

And in respect of this new spirituall Creation, the Scripture saith, that [a] *Old things are passed away, and all things are become new:* [b] *new* Creatures, [c] *new* people, [d] *new* men, [e] *new* knowledge, [f] *new* Testament, [g] *new* Commandement, [h] *new* names, [i] *new* way, [k] *new* song, [l] *new* garment, *new* wine, *new* vessels, [m] *new* Ierusalem, [n] *new* Heauen, and *a new* Earth. And therfore of necessity ther must bee in stead of the old, *a new* [o] Sabbath *day*, to honour and praise our Redeemer, and to medirat vpon the *worke* of our Redemption, and to shew the new change of the *Old* Testament.

a 2 Cor. 5. 17
b Gal. 6. 15
c 1 Pet. 2. 10
d Eph. 4. 24
e Col. 3. 10
f Matth. 26. 28.
g Ioh. 13. 34
h Apoc. 2. 17 Heb. 10. 10
k Apoc 3. 9
l Luk 5. 36
m Apoc 21
n 2. Pet. 3. 13
o Es 66. 22 Heb. 4. 9.

3. Because that on this day, *Christ rested* frō al the *sufferings* of his *Passion*, and finished the glorious worke of our *Redemp-*

tion. If therefore the *finishing* of the worke of the *first creation*, whereby *God* mightily manifested himselfe vnto his creature, deserued a Sabbath for to solemnize the memoriall of so great a worke, to the honour of the worker, & therefore calls it *mine holy Day*: much more doth the *new Creation* of the World *effected* by the resurrection of (*Christ*) *whereby hee mightily declareth himselfe to bee the Sonne of God*) deserue a Sabbath for the perpetual commemoration therof to the honour of *Christ*, & therefore worthily called *the Lords Day*: For, as the deliuerance out of the Captiuitie of *Babylon*, beeing greater, tooke away the *name* from the deliuerance out of the *bondage of Egypt*? so the day whereon *Christ* finished our redemption of the world, did *more* iustly deserue to haue the Sabbath kept on it, than on that day, where-

Isa. 58. 13.

Rom. 1. 4.

Apoc. 1. 1

Ier. 23. 7. 8.

wherein *God* ceaseth from *creating* the World. as therefore in the *Creation, the first day* wherein it was finished *was consecrated for a Sabbath.* so in the time of Redemption, the first day where it was perfected, must be dedicated to a holy rest: But still a seuenth day kept according to *Gods* morall Commandement. The *Iewes* kept the *last* day of the Weeke, beginning their Sabbath with the Night, when *God rested:* but Christians honour the Lord better on the *first day of the weeke,* beginning the *Sabbath with the day,* when the *Lord arose.* They kept their *Sabbath* in remembrance of the Worlds Creation: but *Christians* celebrate it in *memoriall* of the Worlds *Redemption:* yea the Lords Day, being the *first of the creation and Redemptiõ:* puts vs in minde both of the making of the old and redeeming of the new World.

Gen. 2. 2.
Leu, 23. 32.
Neh, 13. 19

Matth 28. 1
Act 20, 7.
11

As therefore vnder the *Old Testament*, God by the *glory* consisting of *seuen Lamps, seuen Branches, &c*, put them in remembrance of the *Creation light, and Sabbaths rest*: So vnder the *New Testament*, *Christ, the true light of the World*, approacheth in the *middest of the Lamps, and seuen golden Candlesticks*, to put vs in minde to honour our Redeemer: in the *light of the Gospell*, of the *Lords seuenth day of rest*. And seeing the Redemption, both for *might and mercie*, so farre exceedeth the Creation; it stood with *great* reason, that the *greater* worke should carry the *honour* of the day. Neither doth the *honourable* title of the *Lords Day diminish* the glory of the *Sabbath*: but rather being added, *augments*, the *dignity* thereof: as the name *Israel*, added vnto *Iacob*, made the Patriarke the more *renowned*.

Exod. 25. 31.

Apoc. 1. 13.

Gen 32 28

The

The reason taken from the example of *Gods resting*: from the *worke* of the *Creation* of the *World*, continued in force, till the *Sonne of God ceased* from the *Worke* of the *Redemption* of the *World*, and then the *former gaue* place to the latter.

4. Because it was foretolde in the *Olde Testament*, that the *Sabbath* should be kept (vnder the *New Testament*) on the *first day* of the weeke.

For first, in the 110 *Psalme*, which is a Prophecie of *Christ* and his Kingdome; it is plainly foretold, that there should *be a solemne day of Assembling, wherein all Christes people should willingly come together in the beauty of holinesse.* Insomuch, that *no raine* (of peace,) *shal bee vpon those Families, that in that Feast will not goe vp to Ierusalem* (the Church) *to worship the King, the Lord of Hosts.* Now on what day this holy *Feast*, &

Psa. 110. 3.

Zach. 13. 27

Assembly should be kept. *David* sheweth plainly in *Psalme* 118, which was a prophesie *of Christ* as appeares, Mat 21 42. *Act.* 4 11. *Eph.* 2. 20. as also by the cõsent of all the *Iewes as Hierome witnesseth.* Fore-shewing, how *Christ* by his *ignominious death should bee as a stone reiected of the Builders or cheife Rulers of Iudea and yet by his glorious Resurrection, should become the cheife stone of the Corner:* hee wisheth the *whole Church to keepe holy that day* wherevpon *Christ* should effect this wonderfull Worke; saying. *This is the day which the Lord hath made, let vs reioyce and be glad in it.* And seeing that vpon *this day*, that which *Peter* saith of *Christ*, appeareth to be true, *That God made him both Lord, and Christ. Act.* 2. 36. Therefore the whole Church vnder the *New Testament*, must celebrate the *Day of Christs Resurrection. Rabbi Bachay* also saw

Psal. 118. 24

saw by the fall of *Adam* on the sixt day, that on the same day, *that Messias should finish the work of Mans Redemption.* And alluding to the speech of *Boaz* to *Ruth*, *Sleepe vnto the Morning* that *Messias* should rest in his graue all their Sabbath day. And hee gathered from that speech, *Genesis* 1. on the first day. *Let there be light*; that the *Messias* should rise on the first *day of the Weeke* from death to life and cause the Spirituall light of the Gospell to enlighten the World, that lay in the shaddow of darkenesse & death The Hebrew Author of the Book, called *Sedar, Olam. Rabba, cap* 7. recordeth many memorable things, which were done vpon the first day of the weeke, as so many types, that the chiefe worship of God should (vnder the *New Testament*) be celebrated vpon this Day. He, *that on this Day, the*

Zohar. vpon Gen fol. 21 *H.* Bruoghton *Require of concent.* pag. 50. 51,

& *H.* Wolphii. *Chron de Temp. lib.* 2 *cap.* 2.

cloude of Gods Maiestie first saw vpon his people: Aaron and his children: first executed their Priest-hood. God first solemnely blessed his people. The princes of his people first offered publickely vnto God. The first day, wherin fire descended from Heauen. The first day of the World, of the Yeere, of Moneths, of the Weeke, &c. All shadowing that it should be the first and cheife holy day of the New Testament. Saint Augustine proueth by diuers places, and reasons, out of the Holy Scripture, that the Fathers, and all the holy Prophets vnder the Old Testament, did fore-see and know, that our Lords Day was shadow'd by their eighth day of Circumcision. And that the Sabbath should bee changed from the seuenth day, to the eight, or first day of the Weeke. And Iunius out of Cyprian, saith, that Circumcision was commanded on the eighth Day, as a Sacra-

Aug. Epist. ad Ianuar. 119. cap 33

Sacramentum hoc fuit diei illius octaui, quo Dominus resurrexit ad iustificationem nostram &c. ut scribit ad Fidum Cypria. l.b. 3. Ep. 10 Iun in Gen. 17, 1, 2,

crament of the eight day, when Christ should arise from the dead. The *Councell Foro-Iuliense* affirmes, that *Esay prophecied of the keeping of the Sabbath vpon the first day of the weeke.* If this Mystery was so cleerely seene by the Fathers, vnder the shadowes of the *Old Testament*: sure, the God of this world hath deeply blinded their mindes, who cannot see the truth thereof, vnder the shining light of the Gospel; Therefore this change of the Sabbath *day*, vnder the *New*, was nothing but a fulfilling of that which was prefigured and fore-prophesied vnder the *Old* Testament. Cor. 4. 4.

5. According to their *Lords* minde and Commandement, and the direction of the *holy Ghost* (which *alway* assisted *them* in their *Ministeriall* Office) the Apostles in all the Christian *Churches* (which they planted) *ordained*, that the Chri-

stians should keepe the Holy Sabbath, vpon that seuenth day; which is the *first Day* of the weeke; [a] *Concerning the gathering for the Saints, as I haue ordained in the Churches of* Galatia, *so doe yee also. Euery first day of the Weeke &c.* [b] *when yee come together in the Church* (being the Lords day) *to eate the Lords Supper,* [c] *to remember and shew the Lords death till hee come &c.* In which wordes note:

1. That the *Apostle ordained* this Day to be kept holy: therefore a diuine Institution.

2. That that Day is named the *first day* of the weeke: therefore not the *Iewish* seuenth, or any other.

3. Euery first *Day* of the weeke: which sheweth a perpetuitie.

4. That it was ordained in the *Churches of Galatia*, as well

a 1 Cor. 16 1. 2.

b The Syriack translation hath *Quum congregamini non sicut iustum est in die Domini nostri, comeditis & bibitis* The Arabia translation also hath thus: *Non comeditis & bibitis pro ostiaria diebus Domini nostri decet* & Beza witnesseth, that in one ancient Greeke Copie, there is read, *τὴν κυριακὴν* The Lords Day added to euery first Day, &c.

c 1 Cor. 11. 20. 25. 29.

as of *Corinth*, and he setled *one vniforme order* in all the [d] *Churches of the Saints*: therefore it was *vniuersall*.

5. That the exercises of this Day were [a] collections for the poore (which appeares by *Act* 2.42. and *Iustin Martyrs* testimonie, *Apolog.* 2.) which were gathered in the holy Assembly after *Prayer*, *Preaching* of the Word, and *Administration* of the Sacrament: therefore it was spirituall.

6. That he will haue the *collection* (though necessary) remooued, against his comming, lest it should hinder his preaching: but not their holy meeting on the Lords Day, for it was the time ordained for the publike worship of the Lord, which argueth a necessity.

And in the same Epistle, S. *Paul* protesteth, that he deliuered them *none other* Ordinance or

d 1 Cor. 14. 33.

* As the phrase of breaking of bread, comprehend other exercises of religion *Act.* 26. 7. So this phrase of *laying by in store* comprehendeth all the other exercises of the Sabbath: and why should the Apostle require the collections to bee made on the first day of the Weeke, but because that on this day the holy Assembly was held in the Apostles time? 1 Cor. 16. 2. and 15. 2.

or doctrine, but *what he had receiued of the Lord*. In so much that he chargeth them, that *if any man thinke himselfe to bee a Prophet, or Spirituall, let him acknowledge, that the things that I write vnto you, are the Commandements of the Lord.* But hee *wrote* vnto them, and *ordained* among them, to keep their Sabbath on the *first day* of the weeke: therefore to keepe the Sabbath *on that day*, is the very *Commandement* of the Lord. And how can he be *either* a true Prophet, or haue any grace of Gods Spirit in his heart who, seeing so clearly the Lords day to haue been instituted and ordained by the Apostles, will not acknowledge the keeping Holy of the Lords day, to bee a *Commandement* of the Lord? The *Iewes* confesse this change of the Sabbath, to haue beene made by the Apostle, *Petr. Alphon. in Dialog. contra Iudeos;*

1 Cor. 14. 37.

deos. Tit. 1 2. They are therefore more blinde and sottish than the *Iewes*, who prophanly denie it.

At *Troas* likewise S. *Paul* together with seuen of the *chiefe* Euangelists of the Church, *Sopater*, *Aristarchus*, *Secundus*, *Gayus*, *Timotheus*, *Tichicus*, and *Trophimus*, and all the Christians that were there, kept the Holy Sabbath on the *first* day of the weeke, in praying, preaching, and receiuing the *Lords Supper*. Act. 20. 4. 5. 6. &c.

And as it is a thing to be noted that *Luke* saith not that the Disciples were sent for to heare *Paul* preach, but the *Disciples being come together to breake bread upon the first day of the weke* that is to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the Word, shewed. 1. *Cor.* 11. 26. *Paul preached vnto them, &c.* And that

that none kept those meetings but Christians, who onely are called Disciples, *Act.* 11.26. But at *Philippi* whereas yet there were no Disciples, *Paul* is said to goe on their Sabbath *day* to the place where the Iewes and their Proselytes were wont to pray, and there preached vnto them *Act.* 16.12.13. So that it is as cleare as the Sunne, that it was the Christians vsuall manner, to [a] passe ouer the *Iewish* seuenth *day*, and to keepe the Sabbath and their holy meetings on the first day of the weeke. And why doth S. *Iohn* call this the *Lords day*, but because it was a day knowne to be generally kept holy, to the honour of the Lord *Iesus* (who *rose* from death to *life*, vpon that *day*) throughout all the Churches which the Apostles planted? Which S. *Iohn* calleth the [b] *Lords day*; the rather to stirre vp Christians to a thankefull re-

mem-

a Act 21.4 &c.

b Apoc. 1. to *Mori Christianus*, &c. It is the manner of Christians, to cal it the Lords Day. *Beda in Luc. cap.* 41.

membrance of their *Redemption*, by *Christ* his Resurrection from the dead. And with the day, the *blessing* of the Sabbath is likewise translated to the *Lords Day*, because that all the *Sanctification* belonging to this *new World is in Christ* and from him conueyed to Christians. And because ther cannot come a greater Authority, than that of Christ and his *Apostles*: nor the like cause, as the *new Creation* of the World; therefore the Sabbath can neuer be altered from this day to any *other*, whilest this World lasteth. Adde hereunto how the *Scripture* noteth, that in the *first planting* and setling of the Church, nothing was done, but by the speciall *order* & *direction* of the *Apostles*, 1. *Cor.* 11. 24. 1. *Cor.* 14. 36. 37. *Tit* 1. 5: *Act.* 15. 6. 24 and the *Apostles* did nothing but what they had warrant for from Christ. 1. Cor. 11, 23.

Heb. 2. 5. Heb 2. 11. and 5. 9.

To

To ſanctifie then the *Sabbath* on the *ſeuenth Day*, is not a ceremoniall Law *abrogated*: but the Morall and perpetuall Law of God *perfected*. So that the ſame *perpetual* Commandement, which *bound* the *Iewes* to keepe the Sabbath on that ſeuenth day, to celebrate the *Worlds Creation*, *bindes Chriſtians to* ſolemnize the Sabbath; on this *ſeuenth day*, in *memoriall* of the *Worlds Redemption*: for the fourth *Commandement*, being a *Morall* Law, requireth a *ſeuenth day*, to be kept holy for euer. And the *Morality* of this, as of the reſt of the Commandements, is *more religiouſly* to be kept of vs vnder the *Goſpell*, than of the *Iewes* vnder the *Law*, by how much wee (in Baptiſme) haue made a more *ſpeciall* Couenant with God, to keepe his Commandements: and *God hath* couenanted with vs, to free vs from

from the *curse*, and to assist vs with his *Spirit*, to keepe his lawes. And that this Commandement of the Sabbath (as well as the other nine) is *morall* and *perpetuall*, may plainely appeare by these reasons:

Ten reasons demonstrating the Commandement of the Sabbath to be Morall.

1. BEcause *all* the reasons of this *Commandement*, are morall and perpetuall: And God hath *bound* vs to the obedience of *this Commandement*, with more forcible reasons, than to *any* of the rest. First, because he did fore-see, that irreligious *men* would either more carelesly *neglect*, or more boldly *breake* this *Commandement*, than any other. Secondly, because that in the practice of this *Commandement*, the *keeping* of *all* the other consisteth: which

which maks God so often com plaine, that *al* his *worship* is neg lected or ouerthrowne, when the *Sabbath*, is either *neglected* or *transgressed* It would make a man amazed (saith Mr *Calvin*) to consider how oft, and with what *zeale and protestation*, God requireth al (that will be his *people*) to sanctifie the *seuenth day*: Yea, how the *God of mercy*, *mercilesly* punisheth the breach of this Commandement with cruel death: as though it were the sum of his whole honour and seruice.

Ier.15.12 Ezec.20 19 20. 21. 24. Ezec.23.38 Neh. 9. 4

Ex Bodin. de Repub l. 4 c. 2.

And it is certaine, that hee who makes no conscience to breake the *Sabbath* will not (to serue his turne) make any conscience to breake any of the other Commandements, so hee may doe it without discredit of his reputation, or *danger* of Mans Law. Therefore *God* placed this *Commandement* in the *middest* of the two Tables, be-

cause

cause the keeping of *it*, is the *best* helpe to the keeping of all the *rest*. The *conscionable* keeping of the Sabbath, is the *Mother* of all Religion, and good discipling in the Church. Take away the Sabbath, and let euery man serue God when hee listeth, and what will shortly become of Religion, and that *Peace and Order*, which God will haue to bee kept in his *Church? The Sabbath day is Gods market-day* for the weeks *prouision*, wherein he will haue vs to come vnto him, and buy *of him without Siluer or Money the Bread of Angels, and Watter* of life, the wine of the Sacraments, and Milke of the Word to feed our Soules: *tried Gold*, to enrich our Faith: precious Eye-salue, to heale our spirituall blindnesse: and the *white Rayment* of Christs Righteousnesse, to couer our filthy nakednesse. He is not *farre from* true

1 Cor. 14. 33. 40.

Esa. 55. 1. 2

Apoc. 3. 18.

true *piety*, who makes Co
science to *keepe* the *Sabba*
day: but hee who can *dispe*
with his Conscience to *brea*
the *Sabbath* for his owne pr
fit or pleasure, his *heart* ne
yet felt, what either the feare
God, or *true* religion meane
For, of *this* Commandem
may that speech of S. *James*
verified; *Hee that faileth in*
is gulty of all. Seeing then
that *God* hath *fenced* this co
mandement with so many
rall reasons, it is euident, th
the Commandement it selfe
morall.

James. 2. 9

2. Because it was comma
ded of GOD to *Adam* in
Innocencie: whilst (hold
his happinesse, not by Fa
Christs Merits, but by o
dience to *Gods Law*) hee n
no ceremonie, shadowing
Redemption of Christ. A
bath therefore of a *seuenth*
cannot bee simplie a Cere
ni

nie, but an Essentiall part of Gods worship, enioyned vnto *Man*; when there was but one condition of all men. And if it was necessary for our *first Parents* to haue a *Sabbath Day*, to serue God in their *perfection* much more neede their *Posterity* to keepe the *Sabbath in* the state of their corruption. And seeing God himselfe kept *this* day *holy*, how can that man be holy, that doth *wilfully* prophane it? Gen 2. 8.

2. Because it is one of the Commandements which God spake with his own mouth, & twice[a] wrote with his *owne* fingers in Tables of stone, to signifie their authority and perpetuity. All that God wrote were *moral* and *perpetual* Commandements, & those are reckoned *tenne in number*. If this were now but an abrogated Ceremony, then there were but *nine Commandements*. The Ceremoniall a Exod. 34 1. &c. Deut. 4. 13. Deut 4. 4.

moniall that were to bee *abrogated by Christ*, were written all *by Moses*: But this of the Sabbath with the other nine, written by God himselfe, were put into the Arke, where no ceremoniall law was put: to shew that they should be the perpetuall rules of the Church, yet such as none could *perfectly* fulfill and keepe, but only *Christ*.

1 Kin. 8 9.
Heb. 9. 3.

4. Because *Christ* professeth, *that hee came not to destroy the morall Law*: and that the least of them should not bee *abrogated* in his Kingdome of the new *Testament*. insomuch, *that whosoever breaketh one of the least of these tenne Commandements and teacheth men so*, hee should *be called the least in the Kingdome of Heauen: that is* hee should haue no place in his Church. Now the Morall Law commandeth one day of seuen to bee perpetually kept a Holy Sabbath. And Christ himself *expres-*

Rom. 5. 17.

Mat. 5. 19

expresly mentioneth the keeping of a *Sabbath* among his Christians at the destruction of *Ierusalem*, about 42. yeeres after his Resurrection. *By* which time all the *Mosaicall* ceremonies (except eating of Bloud, and things strangled) were by a publike Decree of all the Apostles *quit abolished*, and abrogated in Christian Churches. Act. 15 20. 21. 24. 28.

And therefore Christ admonished his Disciples, *to pray that their flight bee not in the Winter, nor on the Sabbath day.* Not in the Winter for that (by reason of the *foulenesse* of the wayes and weather) their flight should bee more *painful* and *troublesome* vnto them: not vpon the *Sabbath*, because it would bee more *grieuous* to their hearts to spend *that Day* in toyling to saue their *liues*, which the Lord had commanded to be spent in *holy exercises*, to comfort their *soules*. Now if the sanctifying Mat. 24 20

of

of the *Sabbath*, on this day ha
beene but *ceremoniall*; it ha
beene no griefe to haue fled o
this day, no *more* than on an
other day of the weeke. But i
that *Christ* doth tender so mu
this feare and griefe of bein
driuen to *flie on the Sabbath d*
and therefore wisheth his
pray vnto God, to *preuent* su
an occasion: he plainly *demo*
strates, that the *obseruation*
the Sabbath is no abrogate
ceremonie, but a morall Co
mandement, confirmed & est
blished by Christ among Chri
stians. If you would know t
day whereupon Christ appoi
ted Christians to keep the *Sa*
bath; *S. Iohn* will tell you that
was on the *Lords day*. *Apo.* 1.
if you wil know on what *day*
the *wecke* that was, S. *Paul* w
tell you, *that it was on euery f*
day of the weeke. 1. *Cor.* 16.

As *Christ* admonished
Christians pray, and accord

to their prayers, God (a little before the wars began (*warned* by an *Oracle*, all the Christians in Ierusalē, to depart thence & to go to *Pella*, a little town beyond Iordan: and so to escape the wrath of God, that should fall vpon the cittie and nation. If then a Christian should not, without griefe of heart, flie for the safetie of his life on the *Lords day*, with what ioy or cō-fort can a true Christian *neglect* the holy *exercises* of Gods worship in the *Church*, to spend the greatest part of the *Lords day*, in prophane and carnall sports or seruile labour? And seeing the *destruction of Ierusalem* was both a type, and an assurance of the destruction of the World: who seeth not but that the holy Sabbath must continue till the very end of the world?

5. Because that all the *Ceremoniall* Law was inioyned to the *Iewes onelie*, and not to the

Euseb. hist. Eccl. l. 3. cap. 5. It is probable, that this Oracle was that voyce (*Migremus hinc*) which with an earthquake was heard by night in the Temple mentioned by *Iosephus, de bello Iudaico. lib. 7. cap. 12.* Mat. 24. 34

Gentiles: but this comm
ment of the holy Sabbath;
Matrimony) was institut
God, in the state of *innoce*
when there was but *one* fa
all men, and therefore enio
to the *Gentiles*, as well as t
Iewes. So that all *Magis*
Isa. 5. 6. and *housholders* were com
ded, to *constraine all stran*
(as well as their *owne Sab*
and *Family*) to obserue th
ly *Sabbath*, as appeares b
fourth Commandement
Neh. 13. 15 &c. practice of *Nehemiah*.
Eph. 2. 14. ceremonies were a *parti*
wall to seperate *Iewes* and
tiles. But seeing the *Gen*
bond to keep this comm
ment as well as the *Iewes*,
euident that it is no *Iew*
remony. And seeing the
authoritie is for the S
that is for *marriage*; and
as wel say, that *marriage* is
a ceremoniall Law, as the
bath. And *remember* that

marriage is termed but *once* the couenant of God, because instituted by *God* in the *beginning*: So the Sabbath is *euery where* called the *Sabbath of the Lord thy God*, because ordained by *God* in *the same beginning*, both of Time, *state*, and *perpetuity*: therefore not cere moniall.

The *corruption* of our nature found in the *manifest opposition* of *wicked men*, and in the *secret vnwillingnes* of *good-men* to sanctifie *sincerely* the *Sabbath*, sufficiently demonstrateth, that the commandement of the *Sabbath* is *Spiritnall* and *Morall*.

7. Because that as God by a *perpetuall decree* made the Sun the Moone, and other lights in the firmament of Heauen, not only to diuide the *day from the night*, but also to be for [a] *signes*, and for [b] *seasons*, and for [c] *dayes*, and for [d] *yeeres*, so hee ordai-

Pro. 2. 17. Mat. 19 6. *Nitimur in vetitum* Ho. Ro n. 7. 14 Gen. 1. 14 Iob. 9. 9. Iob. 38. 31 Amos. 5. 8

a To distinguish twixt Spring and Harueſt, Summer & Winter, and to foreshew Iudgements to come.

b *Mead. m. fig.* Sacred times appointed for Gods holy worship, hauing speciall significations and promises.

c One of the seuen dayes of the week from the other

d *Solar. Sabbataria & Iubilæ.* Exod. 23. 11. 12.

ned in the Church on earth
holy Sabbath to bee not o
the appointed season, for
solemne worship: but also
perpetuall rule, and measur
time: So that as 7. dayes m
a week foure weekes a mo
twelue months a yeare: so
uen yeeres make a Sabbath
yeeres, seuen *Sabbaths of yeeres*
Iubilee: or 80. *Iubilees*, or 40
yeeres, or after *Ezechiel*, 40
Cubits, the whole time of
Old Testament, till Christ by
Baptisme, & preaching, b
the state of the new *Testam*
Neither can I heere passe
without admiration, how
Sacrament of *Circumcision*,
tinued in the Church 37. *Iu*
lees from *Abraham* to whom
was first giuen, vnto the *Ba*
tisme of *Christ in Iordan*: w
was iust so many *Iubilees* (
Bocholcerus accompt) as
World had continued befo
from *Adam to the birth of A*
brah

Index chro. apud Ann. Mundi 193

braham, Moses began his Ministery on the 80 yeere of his age. Christ enters vpon his office in the eighty *Iubile* of the worlds age. *Ioseph* was thirtie yeeres old when hee began to rule ouer *Egypt. Gen.* 41. 46. and the Leuites began to serue in the Tabernacle at thrity yeeres old so *Christ* likewise, to answere these figures, began his Ministery in the thirtieth *Iubilee* of *Moses*, and when he began to be thirty yeares of age, *Luke* 2. 23. in the midst of *Daniels* last weeke: and so (continuing his Ministery on earth three yeers and a halfe) finished our Redemption. and *Daniels* period, by his *innocent death* vpon the Crosse. The most of all the great Alterations and strange accidents, which fell out in the Church, came to passe either in a *Sabbatical* yeere, or in a yeere of *Iubilee* For example:

The seventy weeks of *Daniel*

After Mr. *Robert Pont* his computation. Treatise of the last decaying age of the world published *Ann. Dom.* 1600. *Robert Pont* treat. of the last age. pag. 17.

beginning the *first yeere* of ... *rus*, and the 3439. yeere of ... world, containe so many *yeer* ... as the World did Weeke ... yeeres vnto that time: an ... many *weekes of yeeres*, as ... world hath lasted *Iubilees*. ... *niels* seuenty weekes of yee ... contained foure hundred ... 90. single yeeres of the wo ... before that time, 490. *weeke* ... *Sabbaths* of yeeres. *Daniels* ... riod 70. *weekes*, the worlds ... *Iubilees*: So that to con fort ... Church for their 70 yeers ... tiuitie, which they had ... according to *Ieremies* Pro ... sie, endured in *Babylon*, *Ga* ... tels *Daniel*, that at the end ... 70. *weekes*, or *Sabbaths of yeer* ... that is, 70. times 7. yeeres, ... 490. yeeres, their eternall re ... demption from hell, should be ... effected by the death of *Christ* ... as sure as they wer now rede ... med from the captiuity of *Ba* ... *bylon*. This period of *Daniel* ...

Ier. 15. 1. 12
Ezra 1. 2.

con

contained 70. *Sabbaths*, or 10. *Iubilees* of yeeres, began at the *first liberty*, granted the *Iewes* by *Cyrus*, in the first yeere of his reigne ouer the *Babylonians*, mentioned: *Hez.* 1, 1. and ends iustly at the time that Christ dyed vpon the crose. From the death of Christ, or the last end of *Daniels* weekes, to the seuenty and one yeere of Christ the world is measured by seuen *seales* or seuen *Sabbaths* of yeeres making one complete *Iubilee*. From the end of those seuen *seales*, the World is measured to her end by [a] 7. *Trumpets*, each containing 245. yeers (as some coniecture, about 440 yeeres hence the truth will appeare:) *Enoch*, the seuenth from *Adam*, hauing liued so many yeeres as there are dayes in the yeere, 365. was translated of GOD in a *Sabbaticall* yeere *Moses* the seuenth from *Abraham*, as another *Enoch is buri-*

[a] Apoc. 5. 1 Apo 8. 2. and 9. 7 Napier, on the Apoc. proposition 6. 8, 9. & his Resolution.

Pont. Of the last age. of the world pag. 12 Buchol. 2 *Ind x* Ch. Boughtons consent. *A M.* 3430 Deut. 34. *Pont. Ibid.* & Scaliger. Buchol.

a Pont. p. 11. Buch. *Chrono apud. A.M.* 2500

ed of God, but borne in a Sa*ticall* yeere of the world, 23 and in the 777. yeere since t flood (after *Broughtons* comp tation) is saued, as a new Noa in a Reed *Arke*, and liueth *Builder of the* Church, so lo as *Noah* was *building* the *Ar* 120. yeeres. The promise w mad to Abraham in a Sabba ticall yeere, being the 2023. o the world. The sixth yeere o *Ioshua*, being 2500. yeeres fro the Creation of the Wor wherein the land was posse and diuided among the C dren of *Israel*, was a *Sabbatic* yeere, and the [a] 50 *Iubilee* fro the creation of the world. A this yeere *Moses* beginnes hi *Iubilee*, by which (as with a chaine of thirty linkes) hee ty eth the parting of *Canaans pos session* to the *Israelites* by *Io shuah*, to the opening of th *Kingdome of Heauen* to all be leeuers by *Iesus*. And so carr

et

cth the Church of the Iewes by a[b] ioyful streame of *Iubilees* from the *Type* to the *Substance*, from *Canaan to Heauen*, from *Ioshuah* to *Iesus*: for Christ at the end of *Moses* thirtie *Iubilees*, and the beginning of the 30. yeere of his age, at his Baptisme *openeth heauen*, and giues the *cleereſt visiion* of the *Blessed Trinity*, that was seen since the world began. And by the Siluer *trumpet* of his *Gospell*, proclaimes according to the Prophesie of *Esay*, eternall Redemption to all that repent, and beleeue in him.

And the yeere of our Sauiour Christs birth, beeing the 3948 of the world, was the end of a *Sabbaticall* yeere: and the * 564. *Septenary* of the World *Moses* maketh the common age of all men to bee tentimes seven, Psalme 90 and euery seuenth yere commonly produceth some notable

T 5 change

[b] Iubilee, some deriue of Trumpets of Rams horns wherewith the Iubilee was sounded: others from *Iubal* a streame because they carry vs to the death of Christ the Authour of our eternall rest and joy Isay. 61. Luke. 4.

* *Ton.* of the last decaying age of the world. *Pag.* 1213. 2. 1.

[a] change or accident in
life; and no wonder, for as
pocrates affirmeth, that a ch
in his mothers wombe; on
seuenth day of his *Conce*
hath *all his members* finished
from that day groweth to
perfection of *birth*: whi
alwayes either the ninth or
uenth month. At *seuen ye*
olde, the child *casts his teeth*
receiues new. And euery *se*
yeere after, there is some
ration or change in mans
especially at *nine times seu*
Climatericke yeare, whi
experience is found to
beene fatall to many of
learned [b] men, who haue
the chiefest lights of the
And if they escaped that
yet most of them haue de
ted this life in a *septenary* ye
Lamech dyed in the yea
his life, 777. *Meth*
the longest liuer of the
of men, dyed when he

[a] *Expertum est in plerisque omnibus; animum cum periculo & clade aliqua venire aut corporis morbique gravioris aut vitæ interitus, aut animi ægritudinis.* Agelli. lib. 1. 15. cap. 7. August. in Ep. ad Caium. *nepotem exultat, se* πλεῖστα πρὸς *communem seniorum animum* ἁμαρτήματα *evasisse,* Bodin. *de Repub* l. c. 2.

[b] *Aristotle Cicero. Bernard, Beca.*

to enter his 900. and 70. yeare. *Abraham* dyed, when hee had liued 25. times 7. yeares. *Iacob* when hee had liued 21. times 7. yeares. *Dauid*, after hee had liued 10. times 7. yeares. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) dyed on the same day of the yeare that hee was borne: So did the Mayden Queene * *Elizabeth*, of blessed and neuer-dying memorie, who came into this World, the *Eue of the Natiuitie of the blessed Virgin Mary*: and went out of this World, on the *Eue of the Annnciation, of the Virgin Mary*. *Hyppocrates* dyed in the 15. *septenarie*. *Hierome*, and *Isocrates*, in their 13. *Plinie*, *Bartolus*, and *Cæsar*, in their 8 *septenarie*. And *Iohannes de temporibus*, who liued 3[illegible]1. yeares, dyed in the 53. *septenarie* of his life. The like might be obserued of innumerable others. And indeede the Whole

Erasmus Luther, Melancton, Sturmius.

* Shee was, she is (what can there more bee said?) In earth the first, in heauen the second Maid

Bodius, Buchole.

whole life of a *man* is me
by the *Sabbath*: For how
yeares soeuer a man liueth
yet his life is but a life of
dayes, multiplied: so
number of 7. there is a
perfection, which our
standing cannot attaine

All which *Diuine* dispo
of admirable things, so
seuens, call vpon vs to
nuall meditation of the
Seuenth day-Sabbath, in
ing and worshipping GOD
this life: that so from Sab
to Sabbath, we may be
ted to the eternall glo
Sabbath of rest and blisse,
life to come.

By the consideration
of, any man that looketh
the *holy History* may
ceiue, that the whole
the world is drawen, &
by a *certaine Chain*
prouidence, dispo
in *number, measure,*

Climax, vita virorum fere septenariis, aut nouenariis Fœminarum vero senariis definitur, Bodin. *de rep. l. cap. 2.*

All

All *times* are therefore measured by the *Sabbath*, so that time and the Sabbath can neuer bee separated: And the *Angel* sweares, that *this measuring of time* shall continue *till that time* shall bee no more: And as the Sabbath had his *first institution*, in the *first Book* of the Scriptures, so hath it its *confirmation* in the *last*: And as this Booke doeth *authorize* this day; so this day *graceth* the Booke: in that the matter thereof was reuealed vpon so holy a day, the *Lords* reuelation vpon the *Lords* Day. As well therfore may they pull the Sun, Moone, and Starres out of the Heauens, as abolish the holy Sabbath, (Times Mete-rod) out of the Church: Seeing the Sabbath is ordained in the Church (as well as the Sunne, and Moone in the firmament) for the distinction of times.

H. Wolph *præm chro.* Apoc. 10 6 *Tempus est rerum mundanarum duratio extrinsecus obseruata.* H. Wolph. *Chron. cap. 1 Tempus cum mundo capit, & cum eo desiturum est, ibid.* Gen. 2. 3. Apoc. 1. 10.

8. Because that the whole Church

Church by an [a] vniuerſall
ſent, euer ſince the A
time, haue ſtill helde the
mandement of the *Sabbath*
Lee the morall and perp
Law of God, and the ke
of the *Sabbath* on the firſt
of the weeke, to be the in
tion of *Chriſt* and his A

The Synode, called S
Colonienſis ſaith, that the
Day hath beene famous i
Church euer ſince the A
time. *Ignatious* Biſhop of
och liuing in S. *Iohns* time
Let euery one that loueth C
keepe holie the Lords Day, re
ned by his Reſurrection, w
the Queene of dayes, in w
death is ouercome, and li
ſprung vp in Chriſt: *Iuſtin*
tyr, who liued not long
him, ſheweth, how the Ch
ans kept their *Sabbath*
Lords Day, as wee doe. O
who liued about 180, yea
ter Chriſt, ſhewes the re

[a] *Si quod horum tota die per orbem frequentat Eccleſia. Nam hoc quin ita faciendum ſit diſputare, inſolentiſſima inſania eſt.* Aug. Epiſt. 118. ad Ian, Synod. Col. par. 9. c. 9. Ignat. ad Magneſ.

Apolo. 2.

Origen. Homilia 7. ſuper Exo. 1

why the Sabbath is translated to the Lords Day. *Augustine* saith, *That the Lords Day was declared vnto the Church by the Resurrection of the Lord vpon that Day. Et ex illo cœpit habere festivitatem suam*, and by Christ it was first ordained to be kept holy: And in another place, *that the Apostles appointed the Lords Day to bee kept with all religious solemnitie, because that vpon that Day our Redeemer rose from the dead, which also is therefore called the Lords Day.*

Epist. ad Ianuar. 119 cap. 13. & ad Casul. Epist 86 Aug. de tem. serm. 251.

As therefore *Dauid* said of the *Citie of God*, so may I say of the *Lords Day*, *Glorious thinges are spoken of the Day of the Lord*: for it was the *Birth-day* of the World the *first day* wherein all creatures began to haue being. In it, *Light* was drawne out of *darknesse*. In it the Law was giuen on Mount *Sinai*. In it the *Lord* rose from death to life. In it the *Saints* came out of their graues,

Psal. 87. 3. Aug de tem. ser 251. & 154 Cont. Const can. 8 Wolphius. chron lib. 1. cap. 110. Muff. Bipont. postil. Dom. Pasch. Mat. 27 52 Cocoman. Annal. Am. Mun 2515.

graues, assuring that
Christians should rise to
of life. In it the holy
descended vpon the Ap
And it is very probable
on the *seuenth Day*, whe
seuen Trumpets haue blo
the cursed *Iericho* of this
Iosh. 6. 13. shall fall, and our true
Apoc. 10 7 shall giue vs the promis
session of the heauenlie
an.

Hee that would see the
forme consent of antiq
and practice of the pri
Church in this point, le
read *Eusebius* Eccleſiaſti
storie, *Lib.* 4. *cap.* 23. *Te*
lib. de Idolatria, *cap.* 14.
Serm. 5. *de resurrectione.*
tut. Apost lib. 7. *cap.* 3
in Iohn lib. 12. *cap.* 58.
judgement are all the
new writters: see *Foxe*
Apoc. 1. 10. *Bucer. in M*
11. *Gualt in Malac.* 3.
Fulke on the Rhemish

Aug. ad Cs-
sul. Ep 86 &
al Ian. 119
cap. 19.
Aug. Serm.
tempt. 151.
& 154. &
Con. 6. Con-
stant cap. 8.

Apoc. 1. 10. *Chem.* Exam. Con. Trid. par, 4. *De diebus Festis*: *Wolph Chronol. lib. 2 cap.* 1. * *Armin. Thes, in* 4 *præcept*, and innumerable others. Learned *Iunius* shal speak for all: *Quamobrem cum dies Dominicus, &c. Wherefore seeing the Lords day is both by the fact of Christ (viz his Resurrection, and often appearing to his Disciples upon that day) by the example and institution of the Apostles, and by the continuall practice of the Ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the Iewish Sabbath*; inepte faciunt, *they doe fooliſhly, who say that the observation of the Lords Day is of tradition, and not from the Scripture, that by this meanes they might establiſh the Traditions of men.* And againe; *The cause of this change is the resurrection of Christ and the benefit of the restoring of the Church by Christ, the*

* *Non dubitamus quin varie apud Christianos Sabbatum violetur, non abstinendo ab iis quæ alijs diebus licita sunt.* Armin. Iunius. *Prælect. in Gen.* 23.

the remembrance of which be
did succeed in the place of
memory of the creation, Non h
mana traditione, sed Chri
ipsius obseruatione & instit
to: *Not by the tradition of m*
but by the obseruation & appoi
ment of Christ, who both on
day of his resurrection, and on
uery eight day after, vnto
ascention into heauen, did appe
vnto his Disciples, and cam
their assemblies.

9. Because that the
himselfe expounded the *en*
the Sabbath, to bee a *signe*
document for euer, betwixt
and his people, that he is Iehou
by whom they are sanctified: an
therefore must onely of th
bee *worshipped*: and vpon t
paine of death, charged
people for euer to keepe t
memorial vnviolated: But t
end is morall and perpetuall
Therefore the Sabbath is mo
rall and perpetuall. What G
but

Exo. 31. 13 24. &c.
Ezech. 20 12. 20.
Exe. 46. 1.
Exod. 35. 2
Armin. disput. Theol in precept. 4.
Rom. 14.
Act. 10. 15

hath perpetually sanctified, let no man ever presume to make common or prophane. Vpon this ground it is, that the commandement tearmes this Day, the *Sabbath of the Lord thy God.* Isa. 58. 13. And God himselfe calles it, *his Holy day.* And vpon the same ground likewise, the *old Testament* consecrated all their Sabbaths & holy daies to the worship and honour of God alone. To dedicate therfore a *Sabbath* to the honour of any creature is grosse *Idolatrie.* For the first Table makes it a part of Gods worship, to haue a Sabbath to his honour: So doth *Leuit.* 23. 3, 37, 38, &c and *Ezhe.* 20. 20. *Nehe.* 9. 14. the *Sabbath is put* for the *whole worship of God.* And our Sauiour teacheth, that *wee must worship the Lord God onely. Math* 4, and therefore keepe a Sabbath to the onely honour of *God.* The holy Ghost notes it as one of *Ieroboams* greatest

greateſt ſinnes; That he or
ned a feaſt *from the deuice*
owne heart, 1 *King.* 12. 33.
God threatneth to viſit Is
for keeping the dayes of Baa
that is, or *Lords*, as papiſts
of Saints, *Hoſ.* 2. 13. but
that ſuch forget him. An
indeed none are leſſe carefu
keeping the *Lords Sabbath*, t
they who are moſt *ſuperſti*
obſeruers of *Mens Holy d*
The Church of Rome there
commits groſſe Idolatrie.

Read H. *Volphius. Chronol. de Tem lib. 2 c pag 118. & cap. 7. pag. 104. &c.*

Firſt in taking vpon h
ordaine Sabbaths, which bel
only vnto the Lord of the
bath to doe.

Secondly in *dedicating* th
Holy-dayes to the Honour
Creatures, which in effect is
make them Sanctifying God

Thridly, in tying to th
dayes Gods worſhip, praye
faſting and merit.

Fourthly, in exacting
theſe dayes of *mens invention*,

greater measure of solemnitie and sanctification, than vpon the Lords day which is Gods *Commandement*, which in effect is to preferre *Antichrist* before *Christ*. Our *Church* hath iustly abolished all superstitious and idolatrous feasts: and only retains a few holy dayes to the honour of God alone, and casing of Seruants, *Deut.* 5. 14. through long custome forceth to vse the *old* names for *ciuill* distinction; As *Luke* vsed the *prophane names of Castor and Pollux*, *Acts.* 28. 11. and *Christians of Fortunatus*, 1 *Cor.* 16. 17. *Mercurius*, Rom. 16. 14 and *Iewes of Mardocheus day*, 2, *Machab.* 15. 17.

10 Lastly, the examples of Gods *Iudgements* on Sabbath-breakers, may sufficiently seale vnto them, whose hearts are not *seared*, how wrathfully Almighty God is displeased with them who are wilfull prophaners

ners of the Lords day.

The Lord (who is otherwi
the God of mercy) comma
ded *Moses* to stone to dea
the man, who (of a *presumpt*
Num. 15. 32 *ous* mind) would openly go
gather Stickes on the Sabba
Day. The fact was small; Th
but his sinne was greater, th
(for so smal an occasion) wou
presume to breake so great
commandement.

a Mac. 8. 27 28 *Nicanor* offering to fight
gainst the *Iewes* on the Sabba
Day was slaine himselfe, a
35000. of his men.

Can. Magd. l. 12, cap. 6. A Husband-man grinding
corne vpon the Lords day, had
his Meale burned to ashes.

Disp. de tempore. serm. 1. 17. Another carrying Corne on
this day, had his Barne, and all
his Corne therein brunt with
fire from *heauen* the next night
after.

Tho. Cantipra. lib. 2 *de lap. Templi admiran. bindict diu. Theo. hist.* Also a certaine Noble man
(prophaning the Sabbath vsu
ally in hunting (had a Childe
by

by his wife, with a head like a dog and with eares and chaps crying like a hound.

Iohan Fin. l. 3. de Miraculis.

A couetous *Flax-wife* at *Kinstate* in *France Anno.* 1559. vsing with her *Maids* to work at her Trade on the *Lords Day*: it seemed vnto them, that *fire* issued out of the *Flax*, but did no harme: the next *Sabbath* it tooke fire indeede, but was quickly quenched: but not taking warning by this, the *thrid Sunday* after it took fire again, brunt the house, & so scorched the *wretched woman*, with two of her children, that they dyed the next day: but (through Gods mercy) a childe in the cradle was taken out of the fire a liue and vnbrunt.

Stowes Abridgment. Anno. 1582 Discite iam moniti Dominum non temnere Christum.

On the 13. of *Ianuar*, *Anno Dom:* 1582. beeing the *Lords Day*, the Scaffolds fell in *Paris Garden*, vnder the people, at a *Bear-beating*, so that eight were suddenly slaine, innumerable hurt

hart and maimed. A warni
such who take *more pleasure*
the *Lords Day, to be in a Thea*
beholding *carnal sports*, then
be in the *Church*, seruing G
with the *spiritual works of Pi*

Many fearfull examples
Gods Iudgements by fire, h
in our dayes bin shewed
diuers *townes* where the p
phanation of the Lords
hath bin openly countenan

Stratford vpon *Auon*
twice on the same day twe
moneth (being the *Lords d*
almost consumed with fi
cheifly for prophaning
Lords Sabbaths, & for cont
ning his word in the mout
his faithfull Ministers.

Teverton in Deuonshi
(whose *remembrance* makes
heart bleed) was oftentimes
monished by her godly Pr
cher that GOD would br
some heauy Iudgement on
Towne, for their horri

pro

prophanation of the *Lords day*, occasioned, chiefly, by their Market on the day following. Not long after his death, on the thrid of *Aprill*, *Ann. Dom.* 1598. God (in lesse then halfe an houre) consumed, with a sudden and fearefull fire, the whole Towne [except only the *Church*, the *Court-house*, and the *Almes-houses*, or a few poore peoples dwellings, wher a man might haue seene 400. dwelling houses all at once on fire; and aboue fiftie persons consumed with the flame. And now againe since the former Edition of this book, on the fift of *August* last 1612. (14. yeeres since the former *fire*) the whole Towne was againe fired, and consumed except some thirtie *houses of poore people*, with the *Schoole-house*, and *Almes-houses*. They are blinde, who see not in this, the finger of GOD. God grant them grace

Whilest the Preachers cryed in the Church prophaneneſſe, prophaneneſſe, *Gain* would not suffer them to heare: therefore when they cryed fire, fire, in the streete, God would not suffer to helpe.

when it is next built, to change their Market-day, and to remooue al occasions of prophaning the Lords day. Let other Townes remember the *Tower of Siloe*, *Luke* 13.4. and take warning by their nieghbours chastisements; feare Gods threatnings, *Ier.* 17.7. and beleeue Gods prophets if they will prosper. 1. *Chron.* 20.20.

Many other examples of Gods iudgments might be alleadged: but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the *Lords day*; proceed in thy prophanation: it may bee the *Lord* will make thee the next example, to teach others to keepe his *Sabbaths* better.

Hee punisheth *some* in this life, to signifie how hee will plague al wilful transgressours of his Sabbaths at the last day.

Thus wee haue proued, that the Commandement of the Sab-

Sabbath in *morall*, and that the change of it from the seuenth to the first day of the weeke, was instituted by the authority of *Christ* and of his *Apostles*, But as in promulgating of the Law diuerse ceremonies peculiar to the Iewes, were annexed the rather to bind that people to the more carefull performance thereof, as to the first Commandement, *their delyuerance from Egypt*, shadowing *their redemption from Hell*: to the fift Commandement *length of dayes in Canaan*; typing *eternall life in Heauen*: to the sixt Commandement, *Abstinence from bloud and things strangled*, figuring the care to *abstaine* from all kinde of Murther: and to the whole Law, the ceremony of [g] *Parchment-lace*, puting them in minde to keepe within the limits of the Law. So likewise to the fourth Commandement were added *some Ceremo-*

g Num. 15 38.

mies which peculiarly belōg
to the *Iewes*, and to no oth
people: as first. the *double* [a] S
crifices appointed for them o
the Sabbath Day, shaddowi
how God will bee serued o
the Sabbath, with greater ob
dience than on the week daye
Secondly, the [b] *rigid, and stri*
ceasing from making of Fire,
[c] dressing of meate, and all bo-
dily labour, both [d] remembring
them of their full deliuerance
by *Moses* conduct from the fie-
ry Furnace, and slauery of E
gypt, vpon [e] that day: as allo
shadowing vnto thē *the eter*
nall redemption of our Soules fro
hel by the *death* of *Christ*. Third
ly, the keeping of the Sabbat
vpon *the precise seuenth day*, *i*
order of the Creation: *shaddowing*
to the *Iewes* that *Christ* by his
death, and resting on *their* Sab-
bath in the Graue, shuld bring
them *rest* and *ease*, from the
burthen and yoke of the Legall
cere-

a Num. 28. 9. 10.

b Exod. 35 23.

c Exod. 16. 23.

d Deut. 5. 15

e It was the Sabbath day, on which *Mo-ses* and the children of Israel sang vnto GOD, when *Pha-raoh* and his hoste were drowned in the Sea. Exod. 15. See *Trem.* and *Iun.* notes on Deut. 5. 15 and on Exo. 12. 15

ceremonies, *which neither they nor their Fathers were able to beare. Act.* 15.10. *Col.* 2.16 17.

And howsoeuer in *Paradise* before mans Fall, the keeping of the Sabbath on the seuenth day of the *Creation*, was not a *Ceremonie* but an *Argument* of *perfection*: yet after the Fall, it became *Ceremoniall* and subject to change in respect of the restauration by Christ; as *Mans life* before the fall, being *Immortall*, became afterwards *Mortall*; and *nakednesse* being an ornament before, became afterwards a shame: and *Marriage* became a type of the *Mysticall vnion* betwixt CHRIST and his *Church*, *Ephes.* 5. And to fulfill the Ceremonies (added for the *Iewes* sake vnto the *Sabbath*) Christ at his death rested in the graue all the *Iewish Sabbath day*; and by that rest fulfilled all those *Ceremoniall necessaries*. Now, as the

ceasing of the Ceremonies an-
nexed to the 1. 5. and 6. Com-
mandements. and to Marriage
did not abolish the 4 Comman-
dements, and Mariage; no
cause them to cease from being
the perpetuall rules of God's
worship, and mans righteous-
nesse: no more did the abroga-
ting of the *Ceremonies* annex-
ed to the *Sabbath*, abolish the
moralitie of the Commande-
ment of the Sabbath; so that
though the *Ceremonies* be abo-
lished: by the accesse of the
Substance; and the *Shaddow* o-
uershaddowed by the Body,
(which is *Christ*) yet the holy
rest (which was commanded &
kept, before either the Iewes
were a people, or those Cere-
monies annexed to the Sab-
bath) still continued as God's
perpetuall law, whereby *all the*
posterity of Adam are bound to
rest from their *ordinary busines*,
that they may wholy spend e-
uery

uery *seueuth* day in the solemne worship, and onely seruice of God their Creature and Redeemer; but in the Substance of the fourth Commandement, there is not found one word of any ceremony.

The cheife obiections against the morality of the Sabbath, are three.

1. That of *Paul* to the Galatians, *Yee obserue dayes, and moneths, and times, and yeeres, &c.* But there the Apostle condemnes not the *morall Sabbath*, (which wee call the *Lords Day* and which *he himselfe* ordained according to Christs commandement, in the same *Churches* of *Galatia* and *Corinth*, and kept himselfe in other Churches (but he speakes of the Iewish dayes and times, and yeeres, and the keeping of the Sabbath on the *seuenth day* from the Creation, which he termeth *shaddowes of things to come*, abolished now by

Obiect.

Gal. 3. 16.
1 Cor. 16. 1 & 14. 37.
Act. 20. 7.

Col. 2.17. Leuit. 23. 37. 38. by Christ the body; and in the Law are called *Sabbaths*; but distinguished from the *moral Sabbath*.

Object. 2. Col. 2. 16. 2. That of *Paul* to the Colossians: *Let no man therefore condemne you in meate and drinke or in respect of an holy day, or of the new moone, or of the Sabbath dayes.* But here the Apostle meaneth the *Iewish* ceremonial Sabbaths, not the *Christians Lords day*, as before.

Object. 3. Rom. 14. 15 3. That of the same Apostle to the *Romans*, *This man esteemeth one day aboue another day; and another counteth every day alike &c.*

But S. *Paul* makes no such account: for the question there is not betweene *Iew* and *Gentiles*, but betweene the *stranger* and *weaker* Christians The

Rom. 15. 1 *strõger* esteemed one day aboue another as appeares in that there was a day both commanded & receiued in the Church, euery

euery where knowne and honoured by the Name of the *Lords day*. And therefore *Paul* saith here, that *he that obserued this Day, obserued it vnto the Lord.* The obseruation whereof because of the change of the Iewish *seuenth day*, some weake *Christians* (as many now adayes) thought not so necessarie: so that if men (because the *Iewish day* is abrogated) will not honour and keepe holy the *Lords day*, but count it lik *other dayes:* it is an argument (saith the Apostle) of their weakneſſe, whoſe infirmitie muſt be borne, till they haue time to be further inſtructed and perſwaded. Other obiections are friuolous, and not worth the answering.

The true manner of keeping holy the Lords day.

NOw the ſanctifying of the ſabbath conſiſts in

two things. First, *In resting fr all seruile, and common busine pertaining to our naturall l* Secondly, *In consecrating th rest wholly to the seruice of G and the use of those holy meane which belong to our spirituall lif*

For the first.

1. *The seruile and comm workes, from which wee are t cease, are generally, all ciuill work from the* * *least to the greatest.*

More particularly:

First, From all the work of our calling, though it we *reaping in the time of harueſt.*

Secondly, From carrying *bu thens*, as Carriers doe: or ridin abroad for *profite*, or for *plea ſure*: God hath commande that the beaſtes ſhould reſt o the *Sabbath day*, becauſe all occaſion of trauelling or labou ring with them ſhould bee cu off from man: GOD give them that Day a reſt, and ho that, *without neceſſitie*, depriue them

* Exo. 31. 20. 30. Exod. 31. 13. 14.

Exod. 31. 15. &c. Exo. 34. 21. Neh. 13. 39. Ier. 17. 21. 22. 27.

Deut. 5. 14.

them of their rest on the Lords Day : the *groanes* of the poore tyred beasts, shall in the day of the Lord, rise vp in *Iudgement* against him. Likewise such as spend the greatest part of this Day in *trimming*, *painting*, and *pampering* of themselues, like *Iezabels*, doing the *deuils* work vpon *Gods* Day. Rom. 8. 22. Deut. 25. 4. 1. Cor. 9. 9

Thirdly, From keeping of *Faires* or *Markets*, which for the most part God punisheth with pestilence, fire, and strange floods. Neh 13. 15. 16. 16.

Fourthly, From studying any Books, or Sciences, but the holie Scriptures, & diuinity. For our study must be *to be rauished in spirit vpon the Lords Day*. In a word, thou must on that day cease in thy calling to doe thy work; that the *Lord* by thy calling, may doe *his* work in thee. For whatsoeuer is gotten by *common working* on this Day, shall neuer bee *blessed* of the Lord Apoc. 1. 10.

Lord: but it will proue like *Achans* gold, which beeing got contrarie to the Lords Commandement, brought the *fire* of *Gods* curse vpon all the rest which he had lawfully gotten. And if Christ scourged them out as *theeues*, who bought and sold in his *Temple*, (which was but a *ceremony* shortly to be abrogated:) it is to bee thought, that he will euer suffer those to escape vnpunished (who contrarie to his Commandement) buy and sell on the *Sabbath day*, which is his perpetuall *Law*: Christ calleth such, sacrilegious Theeues; and as well may they steale the *Communion cup* from the *Lords table*, as steale from God the chiefest part of the *Lords day*, to consume it in their owne *lusts*. Such shall one day finde the Iudgements of *God* heauier than the opinions of *man*.

Fifthly, from all *recreations*, and

and *ſports*, which at other times are lawfull: for if lawful works be forbidden on this day, much more lawfull ſports, which doe more *ſteale* away our affections from the contemplation of *heauenly* thinges, than any bodilie worke or labour. Neither can there bee vnto a man (that *delighteth* in the Lord) any greater *delight* or *recreation*, than the *ſanctifying of the Lords day*. For can there bee any greater joy for a *perſon* cõdemned, than to come to his Princes houſe to haue his *pardon* ſealed? for one that is deadly *ſicke*, to come to a *Phiſician* that can *cure him*? or for a *Prodigall* child that fed on the huskes of Swine, to bee admitted to eate the bread of Life, at his *Fathers* Table? or for him who feares for *ſinne* the tidings of death, to come to heare from God the aſſurance of eternall life? If thou wilt allow thy ſelfe, or thy ſeruant recreation;

Iſa. 58 13. 14.

Pſal. 37.

recreation; allow it in the sixe dayes which are *thine*: not on the *Lords day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to bee vsed on this *day*: but so farre as it may helpe the *soule* to doe more cheerefully the *seruice of the Lord*.

Eph. 5. 18, 19. Rom. 2. 11. Deu. 28. 47

Sixtly, from *grosse feeding*, *liberall drinking* of Wine, too stronge drink, which may make vs either *drowsie*, or *vnapt* to serue God with our hearts and minds.

Isa. 58. 13.

Seuenthly, From all talking about worldly things, which hindreth the sanctifying of the *Sabbath*, *more* than working, seeing one may *worke alone*, but cannot *talke* but with *others*.

Hee that keepes the *Sabbath* onely by resting from his *ordinarie* worke, keepes it but as a *Beast*. But *rest* on this day, is so farre commanded to Christians, as it is an helpe to *sanctifi-*

cation,

fication and *labour* so farre forbidden, as it is an *impediment* to the outward and inward *worship* of God.

If then those recreations, which are lawfull at other times, are on the *Sabbath* not *allowed*; much more *those* that are altogether at *all times* vnlawfull. Who without mourning can indure to see *Christians* keepe the Lords Day, as if they celebrated a feast rather to *Bacchus*, than to the honour of the Lord Iesus, the Sauior & Redeemer of the World? For hauing serued *God* but an *houre* in outward shew, they spend the rest of the Lordes Day, in *sitting downe to eate and drinke, and rising vp to play*: First, *balasting* their bellies with *eating* & *drinking*; and then *feeding* their lusts with *playing* and *dancing*. 1 Cor. 10. 7

Against which prophanation, *all* holy Diuines, both *olde* and *new*, haue in their times most Exod 31. 6. 18. 19.

bitterly

bitterly inueighed. In ſo much that *Auguſtine* affirmeth, that *it was better to plough, than to dance vpon the Sabbath day.*

Melius enim arare quam ſaltare in Sabbato, Aug in tit. Pſal. 91

Now in the Name of *Almightie GOD* (who reſteth, hauing created Heauen and Earth:) and of his *eternall* Sonne *Ieſus*, the *Redeemer* of his Church, who ſhall ſhortly come, on the dreadfull day of Doome, to the iudge all men according to the obedience which they haue ſhewed to his Commaundementes: I require thee who readeſt theſe words, as thou wilt anſwere before the Face of *Chriſt*, and all his holy *Angels* at that day, that thou better weigh and conſider, whither *Dancing*, *Stage-playing*, *Maſking*, *Carding*, *Dycing*, *Tabling*, *Cheſſe-playing*, *Bowling*, *Shooting*, *Beare beating*, *Carowſing*, *Tipling*, *and ſuch other fooleries of Robin-hood*, *Morice-dances*, *Wakes*, *and May-games*, bee exercises

Act. 17. 31
Rom. 2. 12 &c.
2. Theſ. 2. 8 &c.

ercises that God wil *blesse* and allow on the *Sabbath day*. And seeing that no action ought to bee done that day, but such as whereby wee either *blesse God*, or looke to receiue a *blessing* from God; how dareſt thou do those things on that blessed *day* on which thou dareſt not to pray to *God* to beſtow a *blessing* on it to thy vſe? Heare this, and tremble at this, *O prophane youth of a prophane age!*

O heart all frozen, and void of the feeling of the grace of *God!* that hauing *euery* day in ſixe, euery *houre* in euery day, every *minute* in every houre, ſo taſted the ſweete mercy of thy God in Chriſt, without which thou hadſt periſhed euery moment! Yet canſt not finde in thy corrupt and irreligious heart, to ſpend in thy Maſters ſeruice th t one day of the weeke, which hee had reſerued for his *owne* praiſe and worſhip: Let

men

men in *defence* of their prophaneneſſe, *obiect* what they wil, and *anſwere* what the diuel puts in their mouths: yet I would wiſh them to remember that ſeeing it is an ancient tradition in the Church, that the Lords *ſecond comming* ſhall bee vpon the *Lords day*; how little ioy they ſhould have, to bee ouertaken in thoſe carnall *ſports* to pleaſe themſelues: when their Maſter ſhould finde them in ſpirituall Exerciſes ſeruing him. The prophaneſt wretch would then wiſh rather to bee taken *kneeling* at prayers in the Church, then *skipping* like a Goat in a daunce. If this cannot mooue, yet I would wiſh our impure gallants to remember, that whileſt they thus daunce on the *Lords Day*, (contrary to the *Lords Commandement*) they doe but daunce about the *pits brinke*: and they know not which of them ſhall first

Lactan. lib. 7 cap. 2

first *fall* therein. Whereinto being once falne, without repentance, no *greatnesse* can *exempt them* from the vengeance of that great GOD, whose Commandement (contrary to their knowledge and Conscience) they doe thus *presumptuously* trangresse. If then Gods Commandements cannot *deterre* thee; nor Gods Word *advise* thee: I say no more, but what S. *Iohn* said before mee, * *Hee which is filthy, let him bee filthy still.*

Apoc. 12. 11

* This was the last and heauiest curse that Saint *Iohn* wished spirituall Babylon.

For the second.

2. The *Consecration of the Sabbaths rest consists in performing three sorts of duties: First, before*, Secondly, *at*: Thirdly, *after* the publike exercises of the Church.

The duties to be performed before the publike exercise are;

1. *To giue over working* betime on the *Eue*, that thy body may bee the more refreshed, and

and thy minde the better fited to ſanctifie the Sabbath on the next day. For want of this *preparation*, thy ſelfe and thy Seruants being tyred with labour and watching the night before are ſo heauie, that when you ſhould bee ſeruing GOD, and

Apo. 2. & 3 *hearing what his ſpirit ſaith vnto his Church*, for your ſoules inſtruction; you cannot hold vp your heads for ſleeping: to the *diſhonour of God*, the *offence* of the *Church*, and the *ſhame of your ſelues*: therefore the *Lord* commands vs not only to *keepe Holy*; but alſo to remember afore-hand the Sabbath Day, to keep it holy, by preparing our hearts, and removing all buſineſſe that might hinder vs *to conſecrat it as a glorious Day vnto the Lord*, Therefore wher-

Iſa. 56. 2. &c. & 58. 13. &c. as the Lord in the *other* Commandements, doeth but either *bid* or *forbide*; hee doth *both* in this Commandement, and that

with

with a speciall *memorandum*; As if a Master should charge his seruant to looke well vnto *ten things* of great trust; but to haue a *more speciall* care to *remember one* of these ten, for diuers weighty reasons: should not a faithful seruant that *loues* his Master, shew a *more speciall care* vnto that thing aboue all other businesse?

Thus *Moses* taught the people over-night to remember the *Sabbath*; and it was an holy custome among our *forefathers* when at the ringing to Prayer on the Eue before, the *Husbandman* would giue ouer his labour in the Field; and the *Tradesman* his worke in the *shop*, and go to Euening Prayer in the Church, to prepare their soules; that their mindes might more cheerefully attend *Gods worship* on the *Sabbath Day*. Exod.16.23 &c.

2. To possesse that night *thy vessel*

Exod. 9.24 1 Cor. 7. 5 Gen. 35. 2 1 Thes. 4.4 1 Sam. 21.5 Exo. 19. 16 Psal. 9. 22 Eccl. 4. 17

vessel in Holinesse and Honour; that thou mayest present thy soule *more purely* in the sight of God the next morning.

3. To rise vp early in the *Morning* on the *Sabbath Day*. Be carrefull therfore to rise *sooner* on this day, than on other dayes: by how much the *seruice* of God is to bee preferred before all earthly businesses: For there is no *Master* to serue so *good* as *God*; and in the end, no *worke* shall bee better rewarded than his *seruice*.

4. When thou art vp consider with thy selfe, what an *impure* sinner thou art; and into what an holy place thou goest to appeare, before the *most holy God*, who seeth thy heart and hateth all impurity & hypocrisie. Examine thy selfe therfore before thou goest to Church, what *grievous sinnes* thou hast committed the *weeke past*; *confesse* them vnto God, and *earnestly*

neſtly pray for the pardon and forgiuenes of them, & ſo *reconcile* thy ſelve with *God* in *Chriſt*. *Reneue* thy *vowes* to walk more conſcionably, and pray for an increaſe of thoſe graces, which thou haſt, and a ſupple of thoſe which thou wanteſt. *But* eſpecially pray, that thou maieſt haue *grace* to heare the *Word* of *God* read and preached with *profit*: and that thou mayeſt receiue the holy *Sacrament* with *comfort* (if it bee Communion day) that *God* by his holy *Spirit* would aſſiſt the Preacher, to ſpeake ſomething that may *kill thy ſinne*, and *comfort thy ſoule*: which thou maieſt doe in this or the like ſort. Col. 4. 3.

A Morning Prayer for the Sabbath Day.

O *Lord moſt high*, O God eternall *all whoſe workes are glorious, and whoſe Thoughts are very* Pſal. 71. 1 2. 3.

very deepe : there can be no bett
thing than to praise thy Name,
to declar thy louing kindnes in t
Morning, on thy holy and bless
Sabbath Day, For it is thy wi
and Commandement, that we
should sanctifie this day in th
seruice and praise: and in th
thankfull remembrance, as
the *creation* of the *world* by t
power of thy *Word*: so of th
redemption of Mankinde by th
1 Chro. 29 11. &c. death of thy *Sonne*, *Thine (O*
Lord) I confesse, is greatnes, a
power, and glory. and victorie
and praier; for all that is in He
uen and earth is thine: Thine
the kingdome, O Lord, and th
excellest as head over all. Both ri
ches and honour come of thee, a
thou reignest ouer all and in th
hand is power and strength; a
in thine hand it is to make grea
and to giue grace vnto all. No
therefore *O my God*, I praise t
glorious Name; that where
I a wretched sinner, hauing
many

many wayes prouoked thy Maiestie to anger and displeasure, thou notwithstanding, of thy fauour and goodnesse, (paising by my prophaneneſſe and infirmities) hast vouchsafed to adde this *Sabbath* again into the number of my dayes. And vouchsafe, O heauenly Father, for the merits of *Iesus Christ* thy Son) whose glorious Resurrection thy whole Church celebrateth this day) to pardon and forgiue mee all my sinnes and misdeeds. Especially O Lord, [t] cleanse my soule from those filthy sinnes, with the blood of thy most pure and vndefiled *Lambe*, *which taketh away the sinnes of the World.* And let thy *Holie Spirit* more and more subdue my corruptions, that I may be *renewed* after thine *owne Image* to serue thee in *newnesse of life*, *and holines of conversation*: And as of thy mercy, thou hast

[t] Here thou mayest confesse whatsoeuer sin of the last weeke clogs thy conscience. Ioh. 1. 29

brought mee to the beginni
of this blessed day: so I be
seech thee, make it a day
Reconciliation, betwixt my
full soule, and thy *Diuine M*
iestie. Giue mee grace to ma
it a day of Repentance vn
thee, that thy Goodnesse m
seale it to bee a day of *pard*
vnto mee: and that I may
member that the keeping h
ly of this day, is a Comman
ment which thine owne *fing*
hath written: That ont
day I may meditate on
glorious workes of our *Cr*
tion and *Redemption*, and lea
how to know and to keep
the rest of thy holy Lawes
Commandements. And w
anon, I shall with the re
the holy assembly, appe
before thy presence, in
House, to offer vnto thee
Morning sacrifice of praise
Prayer; *and to heare what*
Spirit, *by the preaching of*
Wo

word, shall speake vnto thy ser-
uant, O let not my sinnes stand
as a *Cloud*, to stop my prayers
from *ascending* vnto thee, or to
keepe backe thy Grace from
descending by thy Word, into
my heart, I know, O Lord, and
tremble to thinke; that *three*
parts of the good seed fall vp-
on bad ground: O let not my
heart bee like the *Highway*,
which through hardnesse, and
want of true vnderstanding, re-
ceiues not the Seed till the euil
one commeth, and catcheth
it away: or like to the stony
ground, which beareth with ioy
for a time, but falleth away as
soone as persecution ariseth for
thy Gospels sake: nor like the
Thorny ground, which by the
cares of this world, and the deceit-
fulnesse of riches; choketh the word
which it heareth, and makes it al-
together vnfruitfull: but that
like vnto the *good ground*, I
may heare thy Word, with an

Matt. 13. 1. and Luk. 8. 25

honeſt and good Heart, vnder-
ſtand it, and keepe it, and bring
forth fruite with patience, in the
meaſure that thy Wiſedome
ſhall thinke meete for thy glo-
ry, and mine euerlaſting com-
fort. Open likewiſe, I beſeech
Col. 4. 8 thee, O Lord, the *doore of vtte-*
rance, vnto thy faithfull ſer-
uant; whom thou haſt ſent vn-
to vs *to open our eyes, that we*
Act. 26. 1 *may turne from darkeneſſe to light*
and from the power of Satan, vn-
to God; that we may receiue for-
giuenes of ſinnes, and inheritance
among them which are ſanctified
by faith in Chriſt. And giue me
grace to ſubmit my ſelfe vnto
his Miniſtery, as well when he
terrifieth me with judgement,
1 Theſ. 5 11 as when hee comforteth me
Heb. 13. 27 with thy Mercies, and that I
1 Cor. 11 10 may haue him *in ſingular loue*
Eph 3. 10 *for his workes ſake*; becauſe hee
1 Pet. 1. 12 watcheth for my ſoule, as he
that moſt giue an account for
the ſame vnto his Maſter. And
giue

giue mee grace to behaue my ſelfe in the *holy* Congregation with comelineſſe and reuerence as in thy preſence, and in the ſight of thy holy *Angels*. Keepe mee from *drowzineſſe* and *ſleeping*, and from all wandring thoughts, and worldly imaginations: ſanctifie my *Memory*, that it may bee apt to receiue, and firme to remember thoſe good and profitable Doctrins, which ſhall bee taught vnto vs out of thy Word: And that through the *aſſiſtance* of thy *Holy Spirit*, I may put the ſame leſſons in practice for my *direction* in proſperitie, for my conſolation in miſerie, for the amendment of my life, and the glory of thy Name. And that this day, which godleſſe and *prophane* perſons ſpend in their own luſts and pleaſures, I (as one of thy obedient ſeruants) may make my cheife *delight to*

consecrate it to thy glory and ho-
nour, not doing mine owne wayes,
nor seeking mine owne will, nor
speaking a vaine word; but that
ceasing from the workes of
Sinne, aswel as from the works
of mine *ordinary calling*, I may
through thy blessing, feele in
my heart the beginning of
that *eternall Sabbath*, which in
vnspeakable ioy and glory I
shall celebrate with thy Saints
Isa.66, 33. and *Angels*, to thy praise and
worship in thy heauenly King-
dome for euermore. All which
I humbly craue at thy hands,
in the Name and Mediation
of my Lord; in that forme of
Prayer which hee hath taught
mee;

Our Father which art in Heauen,
&c.

Hauing thus in priuate pre-
pared thine owne soule, if thou
hast the charge of a Family,
call

call all thy *Houshold* together, reade a Chapter, and pray as in the weeke dayes: but remember so to dispatch these *priuate preparations* and duties, as that thou and thy Familie may bee in the Church, before the beginning of Prayers: Else your priuate exercises are rather an *hinderance* then a *preparation*. And as thou (and thy Houshold) doe goe in all *reuerence* towards the Church, let euery one meditate thus with himselfe.

Things to bee meditated as thou goest to the Church.

1. THat thou art going to the *Court* of the Lord and to speake with the great God by *prayer*: and to heare his Maiestie *speake* vnto thee by his *Word*, and to receiue his *blessing* on thy *soule*; and thy *honest labour*, in the *sixe dayes* last past. Psal. 100. 4

2. Say with thy selfe by the way; *As the heart brayeth for the Riuers of waters, so panteth my soule after thee, O GOD, My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?* For, *a day in thy Courts is better then a thousand otherwhere. I had rather bee a doore-keeper in the House of my GOD, then to dwell in the Tabernacles of wickednesse. Therefore I will come into thy House in the multitude of thy mercies, and in thy feare will I worship toward thine holy Temple.*

Psa. 42. 1. 2

Psal. 24, 10

Psal. 5, 8,

3. As thou goest into the Church, say, *How fearfull is this place? This is none other but the House of God, that is the gate of Heauen. Surely, the Lord is in this place: God is in this people indeed.* And prostrating with thy Face downeward, beeing come to thy place, say, *O Lord I haue loued the habitation of thy*

Gen. 28. 16 17

1 Cor. 14. 25

Psal. 26 8,

thine Houſe, and the place where thine Honour dwelleth: One thing therefore haue I deſired of thee that I will require, euen that I may dwell in thine Houſe all the dayes of my life, to beholde thy beautie, and to viſit thy Temple: Pſal. 27. 4

Therefore will I offer in thy Tabernacle Sacrifices of ioy, I will ſing and praiſe the Lord. Hearken vnto my voyce, O Lord, when I cry; haue mercie alſo vpon mee, and heare mee. Doubtleſſe kindneſſe and mercie ſhall follow me all the dayes of my life, and I ſhall remaine a long ſeaſon in the houſe of the Lord. Pſal 27. 6

Pſal 23. 6

And this is that preparation, or looking to our feete, whereto *Salomon* aduiſeth vs, before we enter into the Houſe of *God.* Eccleſ. 4. 27

The second sort of duties which are to be performed at the time of the holy Assemblie.

WHen Prayers beginne laye aside thine owne priuate Meditations; and let thine *Heart* joyne with the Minister and the whole *Church*, as being *one Body of Christ*, and because that God is the *God of order*, hee will haue all things to bee done in the *Church* with *one heart and accord*, and the exercises of the *Church* are *common* and *publique*. It is therefore an ignorant pride, for a man to thinke his owne priuate prayers more effectuall than the *publique* prayers of the whole Church. *Salomon* therefore admonisheth a man not to bee *rash* to vtter a thing in the Church before GOD. *Pray* therefore when the Church *prayeth*, *sing* when they *sing*: and in the actions

1 Cor. 12. 13
Act. 2. 2. 46 & 4. 32
Eccl. 5. 1

on of *kneeling, standing, sitting*, and such indifferent ceremonies (for the auoiding of *scandall*, the continuance of *Charity*, and in testimonie of thine *obedience*)* conforme thy selfe to the manner of the Church wherein thou liuest.

Whilest the Preacher is expounding and applying the word of the *Lord*, looke vpon him? for it is a great helpe to stirre vp thine attention, and to keepe thee from wandering thoughts: *So the eyes of all that were in the Synagogue, are said to bee fastened on Christ* whilest hee preached, and *that all the people hanged vpon him when they heard him.* Remember that thou art there as one of *Christs Disciples, to learne the knowledge of Saluation, by the remission of sinnes, through the tender mercie of GOD*, Luke. 1.77.

Bee not therefore in the Schoole

Eze.46. 10
Psal.110. 3

* *Cum Romam venio, ieiuno Sabbato, cum hic sum, non ieiuno. Sic & tu ad quam for. e Ecclesiam veneris eius morem serua, si cuiquam non vis esse scandalo, nec quenquam tibi.* Amb. I conli. Aug. Ep. ad Ianuar.

Luk. 4. 10
Luk. 19. 48

Schoole of Christ, like an idle Boy in a *Grammer Schoole*, that *often heareth* but *neuer learneth* his lesson: and still goeth to *Schoole*, but profiteth nothing. Thou hatest it in a child: Christ detesteth it in thee. To the end therefore that thou mayest the better profite by hearing, marke:

1. *The coherence and application of the Text*

2. *The chiefe summe or scope of the holy Ghost in that Text.*

3. *The diuision or parts of the Text.*

4. *The doctrines; and in euery doctrine, the proofes, the reasons, and vses thereof.*

A method of all others, easiest for the people (beeing accustomed thereto) to helpe them to remember the Sermon; and therefore much wished to bee put in practice of all faithfull Pastors, who desire to edifie their people in the know-

knowledge of GOD, and his true Religion.

If the Preachers method be too *curious* or *confused*, then labour to remember.

1. *How many things be taught which thou knewest not before; and bee thankfull.*

2. *What sinnes hee reproued, whereof thy conscience tells thee that thou'art guiltie, and therefore must bee amended.*

3. *What vertues hee exhorteth vnto, which art not so perfect in thee, and therefore endeuour to practise them with more zeale and diligence.*

But in hearing, apply euery speech as spoken to *thy selfe*, rather by God then by *Man*: and labour not so much to heare the words of the *preacher* sounding in thine eare, as to feele the operation of the *Spirit*, working in thine *heart*. Therefore it is said so often, *Let him that hath an eare, heare what*

Isa. 2. 2
Act. 10 33
1 Chr. 17 25
Gal. 4. 14
1 Thes. 2

Apoc. 2, 7 13

Luk 24.32

what the Spirit speakes to the Church. And, *did not our hearts burne within vs, whilest hee opened vnto vs the Scriptures?*

a Luke. 11 28.

And thus to heare the word hath a [a] blessing promised thereto. It is the acceptablest [b] *sacrificing* of our selues vnto GOD. It is the [c] *surest note* of *Christes* Saintes: The [d] *truest marke* of Christs sheepe: the [e] *apparentest signe* of Gods Elect: the *very* blood, as it were, which vniteth vs to bee the [f] *spirituall kindred*, Brethren and Sisters of the Sonne of GOD. This is the best Art of memorie for a good hearer,

b Rom. 15. 16

c Deu. 33. 3

d Ioh 13. 27

e 1oh. 8. 47 & 18. 7

f Luk. 8. 21 Mar. 3. 35.

When the Sermon is ended.

1. Beware thou depart not like the nine *Lepers*, till thou for thine instruction to saluing health, thou hast returned thankes and praise to God by an *after prayer*, and singing of

a Psalme: and when the blessing is pronounced, *stand vp* to receiue *thy part* therein, and heare it, as if Christ himselfe (whose Minister hee is) did pronounce the same vnto thee: for in this case it is true: *Hee that heareth you, heareth mee*, and the Sabbath day is *Blessed*, because GOD hath appointed it to bee the Day, *whereinby the mouth of his Ministers, hee will blesse his people, which heare his word, and glorifie his Name.* For though the Sabbath day in it selfe be no more blessed than the other sixe dayes, yet (because the Lord hath appointed it to holy *vses* aboue others) it doeth as farre excell the other dayes of the Weeke: as the *consecrated bread* which we receiue at the *Lords Table*, doeth the *common bread* which wee eate at our *owne table*.

Eze. 46. 16
Luk 10. 16

Numb. 9. 23, 27.

1. If it bee a Communion day,

day, draw neere to the Lo
Table, in the *wedding gar*
of a *faithfull* and *penitent* hea
to bee partaker of so holie
Banquet.

And when *Baptisme* is to be
administred, stay and behol
it with all reuerent attentio
that so thou mayst; First sh
thy *reuerence* to GODS *ord*
nance: Secondly, that tho
mayst the better consider thi
owne engrafting into the visibl
Bodie of *Christes Church*: an
how thou performest the *vow*
of thy new Couenant. Third
lie, that thou mayest repe
thy *debts* in praying for th
Infant which is to bee bap
tized (as other Christians di
in the like case for thee) tha
God would giue him the in
ward effects of Baptisme, by
his *Blood* and *Spirit*. Fourth
lie, that thou mayest *assist* th
Church in praising GOD, for
grafting another member into
his

his *mysticall Body*. Fiftly, that thou mayest procure whether the effects of Christs death kill sin in thee; and whether thou be raised to newnesse of life by the *vertue* of his *Resurrection*: and so to be humbled for thy *wants*, and to bee thankfull for his *grace*. Sixtly, to shew thy selfe to be a free man of Christs *Corporation*: hauing a voice or consent in the admission of others into that holy society.

3. If there bee any *Collection* for the Poore, freely without *grudging* bestow thine Almes, as God hath blessed thee with abilitie. 1 Cor. 16 1 1 Cor. 9 5, 6, 7, &c.

And thus farre of the duties to bee performed in the holy Assembly.

Now

Now of the third sort of duties after the holy assembly.

AS thou returnest home, or when thou art entred into thy House, meditate a little while vpon those things which thou hast heard. And

Leu 11. 3

as the cleane Beasts which chew the cudde; so must thou bring againe to thy remembrance, that which thou hast heard in the Church: And then kneeling downe, turn all to a Prayer, beseeching God to giue such a blessing to those things which thou hast heard, that they may bee

Psal. 119. 11

direction to thy life; and a *consolation* vnto thy Soule. For

Mat. 13. 19

till the Word bee made thine our owne, and as it were closely hidden in our hearts, wee are in danger lest Satan steale it away, and wee shall receiue no

no *profit* thereby. And when thou goest to Dinner, in that reuerend and thankfull manner before prescribed, remember, according to thine ability, to haue one or more poore Christians, whose *hungry* bowels may bee refreshed with thy meate; intimating Holie *Iob*, who protested that *hee did never eate his morsels alone, without the good company of the poore and Fatherlesse*; that is the Commandement of Christ our Master, *Luke* 14. 13. Or at least wise, send some part of thy Dinner to the poore, who lyes sicke in the backe Laine, without any foode. For this will bring a blessing vpon all thy works and labours, and it will one day more reioyce thy soule, than it doth now refresh *his body*, when Christ shall say vnto thee, *O blessed Childe of GOD, I was an hungry, and thou*

Iob. 31. 17, 18

Heb. 6. 22. Deu. 15. 10. &c.

Mat. 25. 35. &c.

If thou bee a priuate man, either performe these holy dueties by thy selfe or joyne with some godly Familie in the performance of them.

thou gauest mee meat, &c. And for as much as thou hast done it for my sake to the least of these my brethren I take it in as good part as if thou hadst done it to my owne selfe.

When dinner is ended, and the *Lord praised*, call thy familie together, *examine* what they haue learned in the Sermon: *commend* them that doe well, yet *discourage* not them whose *memories*, or *capacities*, are weaker, but rather helpe them; for their will and minds may bee as good. Turne to the Proofes which the Preacher alleadged, and [a] rubbe those good things over their memories againe. Then sing a Psalme or more. If time permite, thou must teach and examine them in some part of the Catechisme, conferring euery point with the proofes of the holy Scripture. This will both increase our know-

Act. 17. 11
Heb. 5, 14
Mat. 26. 30

[a] Deu. 6. 7. 10
Heb. 6. 1

ledge

ledge, and *sharpen* our memory: seeing by experience wee finde that in euerie trade they who are most exercised, are euer best expert. But in any wise, remember to dispose all these priuate exercises, as that thou mayest bee with the *first* in the holy Congregation at the *Euening exercise*; where behaue thy selfe at the like deuotion and reverence, as was prescribed for the holy Exercise of the Morning. Heb. 5. 14

After *Euening Prayer*, and at thy Supper, behaue thy selfe in the like religious and Holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the Yeere and Weather doe serue: Psal. 92. 5 & 19 2 &c & 8. 1. 3. &c. Rom. 1. 19, 20 *Præsentem narrat qualibet Herba Deum.*

1. *Walke* into the fields, and meditate vpon the *Workes* of GOD: for in euery *Creature* thou mayest read as in an open *Booke*, the *Wisedome*, *Power*, *Pro-*

Prouidence, and *Goodnesse* Almighty God. And how th
Esa. 40.26 none is able to make all th
things in the variety of th
formes, vertues, beauties, life,
tions, and *qualities*, but
Psal. 8. most glorious God.

2. Consider how *gracious*
is, that made al these things
serue vs.

3. Take occasion hereby
stirre vp both thy selfe and
thers, to admire and *adore*
Power, Wisedome, and *goodnesse*
and to thinke what *vngrat*
wretches we are, if we will
(in all obedience) serue and h
Mat 25.35 nour him.
Iam. 5. 14. &c. 4. If any neighbour be *sic*
or in any heauinesse, goe
visite him. If any bee fallen
variance, helpe to reconci
them.

To conclude, *Three sorts* o
workes may lawfully bee do
one the Sabbath day.

1. Works of *Piety*, whic
either

either *directly* concerne the *seruice of God*, though they bee performed by *bodily* labour; as vnder the *Law* the *Priests* did labour in *killing* and *dressing the sacrifices*, and burning them on the Altar. And Christians vnder the *Gospell*, when they trauell farre to the places of Gods worship, it is but a *Sabbath dayes Iourney*, like to that of the *Shunamite*, who trauelled from home, to heare the prophet on the *Sabbath Day*, because shee had no teaching neere here own dwelling And the Preacher, through he laboureth in the *sweate* of his *browes* to the *wearying* of his body, yet hee doth but a *Sabbath dayes worke*: For the *holy end* sanctifieth the *worke*, as the *Temple* did the *Gold*, or the *Altar* the gift thereon Or else such bodily labour, whereby the people of God are assembled to his worship-

Mat, 12. 5.

Act. 1. 12.

2 Reg. 4 22

Mat. 23. 17 19

ſhip: as the ſounding of T
Num 13.13 *pets* vnder the *Law*, or the
ing of *Bels* vnder the *Go*
1. Workes of *Charit*
a 1 Reg. 19 8 Marke. 3.4 to [a] ſaue the life of a ma
b Math. 12 13 of [b] a beaſt, to fodder, w
and dreſſe cattell: to mak
c Luk. 13. 15 *neſt* [d] prouiſion of meate
d Mat. 12. 1 drinke, to refreſh our ſel
e Heb 9. 11 and to [e] *releeue the poore*, t
1 Cor. 11 23. 24 *ſit the ſicke*, to [f] *make colle*
f 1 Cor. 16 1 *for the poore*, and ſuch like.
2. Workes of *neceſſitie*
fained, but *preſent* and *imm*
and ſuch as could not bee
uented before, or cannot
deffered vnto another day.
to reſiſt the Invaſion of
mies, or the robberries
Theeues, to quench the ra
Fire, and for *Phyſitians* to *ſ*
or *let bloud*, or to cure a
ther *deſperate* diſeaſe, an
Mid-wines to helpe wom
labour: *Mariners* may
their labours: *Souldiers* be
aſſailed may fight; and [g] *P*

g *Nuncius preceps excipitur a Sabbato. Iud. Comment. ſub. Num. 13. 1*

ride for the publike good
h like. On these or the
ccasions, a man may law-
worke: Yea, and when
are called, they may vpon
of those occasions, goe
of the *Church*, and from
Holy Exercises of the *Word*
Sacraments: prouided al-
es, that they bee *humbled*,
such *occasions* fall out vpon
day and time; & that they
no *Money* for their paines
that day, but onely for their
fe, as in the *feare* of God, and
science of his Commande-
ent.

When the time of rest ap-
oacheth, retyre thy selfe to
me priuate place: and knowing that in the state of *corrup-*
no man liuing can sancti-
a sabbath in that spirituall
anner that hee should, but
at hee commits many brea-
s thereof, in his *Thoughts*,
ordes and Deedes, hum-

bly craue *pardon* for thy
and reconcile thy ſelf vn
with this or the lik *Euen*
crifice:

A priuate Euening Pra
for the Lords Day.

a Iſa. 6. 3.

O *Holy*, [a] *holy*,
ly, *Lord GO*
Sabbath! Suffer
who am but [b]
b Gen. 18. 27. and aſhes, to ſpeake vn
moſt glorious Maieſtie
c Heb. 12. 20 know that thou art a [c]
ſuming fire, I acknowl
d Iob. 11. 21 that I am but withered [d] *ſ*
ble. My *ſ* *mes are in thy ſ*
e Pſal. 51. 3 and Satan *ſtands at my*
f Zac. 3. 12 *hand* to accuſe mee for
g 1 Cor. 11. 31 I come not to excuſe,
to [g] iudge my ſelfe worth
all thoſe iudg ments, w
thy Iuſtice n ght moſt
ly inflict vpon nee, a
ched creature for my

d transgressions, the *number* f the n is so great, the *Nature* f thé is so grieuous, that they ake mee seeme vile in mine ne eyes, how much more athsome in *thy sight*? I con- ss, they make me so far from eing worthy to bee called thy onne, that I am altogether nworthy to haue the Name of hy meanest *Seruant*. And if hou wouldest but recompence nee according to my desert, he earth (as weary of such a innefull burthen) should open her mouth, and swallow mee p, like one of *Dathans fami-* y, into the bottomlesse pit of Hell For if thou diddest not pare the *naturall Branches*, hose *Angels* of glorious ex- ellencie, but hurledest them owne from the *Heauenly ha- itations*, into the paines of *Hellish darknesse*, to bee kept nto damnation, whē they nned but once against thy

2Sam,6.32 Luk. 15. 21

Psal. 106. 17

2 Pet, 2, 4.

Maieſtie ; and didſt expell
firſt parents out of Para
Gen. 3. 13 when they did but tranſg
one of thy Lawes ; alace, w
vengeance may I expect,
haue not offended in *one* ſi
onely, heaping daily ſinne
Rom. 2. 5. on ſinne, without any true
pentance, *drinking iniq*
Iob, 15, 16 *as it were water*, ever p
ring in, but never powr
out any filthineſſe ; and h
tranſgreſſed not *One*, but
thy holy Lawes and Comm
dements ? Yea, this pre
day, which thou haſt ſtraig
ly commanded mee to ke
Holy, to thy praiſe and w
ſhip, I haue not ſo Religiou
kept and obſerued, nor pre
red my Soule in that holi
and chaſtitie of Heart, as
fit, to meete thy bleſſed M
ſtie in the Holy Aſſembl
thy Saints. I haue not a
ded to the Preaching o
Word, nor to the admini

tion of thy Sacraments, with that humility, reuerence, and deuotion, that I should. For though I was present at those Holy Exercises in my body, yet, Lord, I was overtaken with much drowsinesse: And when I was awake, my minde was so distracted, and carried away with vaine and worldly thoughts, that my Soule seemed to bee absent and out of the Church. I haue not so duely (as I should) meditated with my selfe, nor conferred with my Family, vpon those good instructions which wee haue heard and receiued out of thy holy Word, by the publike Minestery. For default whereof, Satan hath stolne the most part of those instructions out of my Heart, and I wretched creature haue forgotten them, as though they had neuer bin heard. And my Family doeth not thriue

in knowledge and sanc
tion vnder my gouerne
as they should. Thou
knew where many of
poore brethren life in
and necessity, and some
paine, and comfortlesse; y
haue not remembred to
leeue, the one with my al
nor the other with conso
ons: but I haue feasted
selfe, and satisfied mine o
lusts. I haue spent the
part of the day in *idle*
vaine sports, and *exercises*.
Lord I haue, &c. [a] And fo
these my sinnes, my Co
ence cryes *guilty*, thy Law
demnes mee, and I am in
hand, to receiue the Sent
and Curse that is due to
wilfull breach of so h
Commandement. But wh
I am by the *Law* condem
yet, Lord, thy *Gospell*
mee, that thy mercy is
all thy workes: that thy

[a] Here confesse whatsoeuer fault thou hast done that day by omission, or commission, and thē fetching from thine heart a deep sigh, say, Psal. 105. 6. Iam. 2. 13

ranſcends thy *Law*, and thy goodneſſe delighteth there to *reigne*, where ſinnes doe moſt *abound*. In the multitude therefore of the *Mercies*, and *Merits* of IESVS CHRIST my Sauiour, I beſeech thee, O LORD, (who deſpiſeſt not the ſighing of a contrite heart nor deſireſt the death of a penitent ſinner) to pardon and forgiue mee all thoſe my ſinnes, and all the errours of this day, and of my whole life; and free my Soule from that Curſe and Iudgement which is due vnto mee for them. Thou that diddeſt iuſtifie the contrite *Publican*, for foure words of confeſsion, and receiuedſt the *Prodigall childe*, (when hee had ſpent all the ſtocke of thy grace) into fauour upon his Repentance: pardon my ſinnes likewiſe, O LORD and ſuffer me not to periſh for my tranſgreſsions.

Rom. 5, 20

Ezek. 33, 11

Luk 18 33

Oh spare mee, and receiue
into thy fauour againe.
thou (O Lord) reiect mee,
hast receiued all *Publi*
Matth. 21 31. 32 *Harlots, and Sinners*. that
Repentance sued to the
grace? Shall I alone bee ex
ded from thy mercy? Farre
it from mee to thinke so;
thou art the same God of
cy vnto mee, that thou
vnto them, and thy *com*
ons neuer faile. Where fo
Lord, deale not with me
Lam. 3. 22 ter my merits, but accord
to thy great mercy. Exec
not thy seuere Iustice aga
me a sinner: but exercise
long sufferance in forbear
thine owne creature. I h
nothing to present vnto th
for a satisfaction, but on
those *bloudy woundes*, bit
Death and *Passion*, which
blessed *Sonne*, my onely *S*
our hath suffered for mee. *H*
(*in whom onely thou art*
pleased)

pleased) I offer vnto thee for all my sinnes, wherewith thou art displeased. Him my Mediatour, the request of whose bloud, *speaketh better things than that of Abel*, thy mercy can neuer gain-say. Illuminate my vnderstanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable Lessons, which this day, and at other times haue beene taught mee out of thy holy Word, that I may remember thy *Commandements* to keep them, thy *iudgements* to auoide them; and thy sweete Promises to relye vpon them in time of misery and distresse. And now, O Lord, I resigne my selfe to thy most holy will: O receiue mee into thy fauour, and so draw me by thy grace vnto thy selfe, that I may as well be thine by loue and imitation, as by cal-

Heb. 12. 24

ling and creation. And
mee grace so to keepe holy
Sabbaths in this life, as
(when this life is ended) I
with all thy Saints and Ang
celebrate an *eternall Sabba*
ioyes and *praise*, to the hon
of thy most glorious name,
thine heauenlie Kingdome
euermore. *Amen.*

And then calling thy Fam
lie together; shut vp the S
bath with the *Meditations*
prayers before prescribed fo
Familie. And the Lord
giue thee, that night a
sweete and quiet rest than ord
rie, and prosper thee the bet
in all the labours of the w
following.

Thus farre of the ordina
Practice of Pietie, both in pri
and publique.

Now followeth the extraordinarie Practice of Pietie, whereby God is glorified in our liues.

THe extraordinarie *Practice* of *Pietie*, consists either in *Fasting* or *Feasting*.

First, Of the Practice of Pietie in Fasting.

There are diuers kindes of *fasting*: First, a constrained *Fast*, as when men either haue not foode to eate, as in the [a] Famine of *Samaria*: or hauing food; cannot eate it for *beauinesse* or *sickneſſe*, as it befell them who were in the [b] Ship with S. *Paul*. This is rather *famine*, than *fasting*.

Secondly, *A naturall fast*, which we vndertake *physicallie*, for the health of our body.

Thirdly, *A ciuill fast*, which the Magistrate enjoyneth for the better maintenance of the *Common-wealth*; that by using Fish

Ieiunium.
1 *Coactum.*
a 2 King 6. 26.
b Acts 27. 33.
2 *Physicum Nihil periculosis habitudine corporis extremo bona, detrahenda sunt ergo per ieiunium redundantia ne natura sua pondere fracta succumbat, Basil. Homil. 3. Politi.*

Fish as well as Flesh, there m
bee greater plentie of both.

4 Miraculo-sum. Fourthly, *A miraculous Fa*
as the fourtie dayes Fast of *M*
ses and *Elias*, the *types*, and o
Christ the *substance*. This
rather to bee *admired*, than
mitated.

Fiftlie, *A daylie Fast*, when
man is carefull to vse the cre
tures of God with such mode-
ration, that hee is not made
heauier, but more *cheerefull*, to
serue God, and to doe the d
ties of his calling. This is spe
ciallie to bee obserued of [a] Mi
nisters and Iudges.

5 Quotidia-num.

Sixtly, *A religious Fast*, which
a man voluntarily vndertaketh
to make his body and his soul
the fitter to pray more feruent-
lie vnto God, vpon some ex-
traordinarie occasion. And o
this Fast onely wee are to treat
The *Religious Fast* is of two
sorts, either *priuate* o *publike*.

c Tim. 3. 3
Titus 2. 3.
Pro. 31. 4. 5
6 *Religiosum.*
2 Cor. 6. 4 6.

I. O

1. *Of a priuate fast.*

THat wee may rightlie performe a priuate Fast, foure things are to be obserued; First, the *Author*: secondly, the *time* and *occasion*: thirdly, the *manner*: fourthly, the *ends* of priuate fasting.

1. *Of the Author.*

The *first* that ordained Fasting, was *God* himselfe in *Paradise*: and it was the *first Law* that God made, in commanding *Adam* to abstaine from eating the forbidden fruit. *God* would not *pronounce* nor *write* his *Law* without *Fasting*, and in his *Law* commands all his people to *fast*. So doth our Saviour *Christ* teach all his *Disciples* vnder the *New Testament* likewise. By religious Fasting a man comes neerest to *the life of* [2] *Angels, and to doe Gods will on Earth, as it is done in heauen,*

Ieiunium in Paradiso prascriptum est: reverere igitur ieunii canitiem. Basil. *Hom. 2. de ieiun.*

Exo. 19. 3. Leuit. 23 Matt. 6. 17 and 9. 15

* *Qui ieiunas Angelorum vitam viuit, & cũ paucissimis contentus est similitudine cum illis associatur.* Basil. *Hom. de ieiun.*

Natura os parvum, & guttur arctum homini dedit.

heauen. Yea *Nature* seeme[s] teach man this duty, in gi[ving] him a *little mouth*, and a[...] *row throat*: For *Nature* is[...] tent with a *little*, *Grace* [...] *leſſe*. Neither doth *Nature* [...] *Grace* agree in any one a[ct] ter than in this exerciſe o[f] *ligious faſting*, for it ſtren[g]neth the *memorie*, and cle[ar]the *mynde*, illuminateth the [...] *derſtanding*, and bridleth [...] *affections*; mortifieth the *fl[eſh]* and preſerueth *Chaſtitie*; [...] uenteth *ſickeneſſe*, and cont[i]eth *health*; it deliuereth fr[om] *euils*, and procureth all kind[s] *bleſſings*.

Quamdiu ieiunauit Adam in Paradiſo fuit, comedit, & eiectus eſt. Hieron.

By *breaking this faſt*, the S[er]*pent* ouerthrew the *firſt Ad[am]* ſo that hee loſt *Paradiſe*: [...] by *keeping a faſt*, *the ſecond A[dam]* vanquiſhed the *Serpe[nt]* and reſtored vs into *He[a]* *Faſting*, was ſhee who cou[ld] *Noah* ſafe in the *Arke*, [...] *Intemperance* vncouered, [...]

left stark naked in the *vineyard*. By fasting *Lot* quenched the flame of *Sodom*, whom *drunkennesse* scorched with the fire of *Incest*. Religious *fasting*, and *talking* with God, made *Moses* face to shine before *men*, when *idolatrous eating* and *drinking* caused the *Israelites* to appeare abominable in the sight of God. It rapt *Elias* in an *Angelicall Choach* to *Heauen*; when voluptuous *Ahab* was sent in a *bloody Chariot to hell*. It made *Herod* beleeue that *Iohn Baptist* should liue after death by a blessed *resurrection*; when after an *intemperate* life hee could promise nothing to himselfe, but eternall *death* and *destruction*. *O diuine Ordinance* of a *diuine Author!*

2. *Of the Time.*

The holy Scripture appoints *no Time* vnder the New Testament to fast: but leaues it vnto Christians owne *free choyce*,

Rom.

Præceptum esse Ieiunium videoquæ̃ gauten diebus non oporteat ieiunare, & quibus oporteat, præcepto Domini vel Apostolorum non inuenio definitum. Aug. ad Cassu. Ian. Ep. 86.

Indifferenter Ieiunandu me arbitrio, non ex imperio nouæ disciplinæ, pro temporibus & causis vniuscuiusque. Tert. adverſ. Psych Mont. *hereticus primus erat qui ieiuniorum leges præscripsit.* Euſeb. Eccleſ. hiſt. l. 5 cap. 18. ex Apol.

a Leu. 23 32 Ioſh 6 7. 2 Sam 3. 3

b Heſt. 4. 16.

Rom. 14. 3. 1. *Cor.* 4. faſt as *occaſion* ſhall bee vnto them, *Matth.* 9. when a man becomme humble and earneſt ſuite *God* for the *pardon* of ſome *ſinne* committed; or the *preuention* of ſome whereunto a man feeles ſelfe by *Satan* ſolicited: *taine* ſome ſpecial *bleſſing* hee wants: or to *auert* *Iudgement* which a man fe or is alreadie fallen himſelfe or others: or *ſubdue his fleſh* vnto his that hee may more chear powre foorth his ſoule God by prayer. Vpon occaſions a man may faſt a or [b] longer, as his occaſion quires, and the *conſtituti* his bodie, and other nee *affaires* will permit.

2. *Of the manner of a* *Faſt.*

The true manner of performing a *priuate* Fast, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstaine, for the time that we fast: first from all [c] *worldly businesses* and *labour*, making our *fasting day*, as it were a *Sabbath day*. Leuit. 23. 28. For worldly *businesses* will distract our minds from holy deuotion.

Secondly, from all *manner of foode*, yea, from [b] *bread* and *water*, so farre as health will permit: 1. That so wee may acknowledge our owne *indignity*, as being vnworthy both of *life* and all the *meanes* for the maintenance thereof. 2. That by afflicting the body, the soule which followeth the *Constitution* thereof, may bee the more *humbled*. 3. That so wee may take a godly [e] *reuenge* vpon our selues, for abusing our *liberty* in the vse of Gods creatures.

4. That

[c] Luk. 23 28. 56. Ioel 1 14. & 1. 15

[d] 2 Sam. 3. 35 Ezra. 10. 6 Dan. 20. 3. Ester 4 16 Act. 9. 9.

[e] 2 Cor. 7 1

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4. That by the *hunger* of *bodies*, through want of *earthly things*, our *ſoules* learne to hunger more eagerly after *ſpirituall* and Heauenly food. 5. To put vs in minde that as we abſtaine from *foode* which is lawfull, ſo we ſhould much more abſtaine from [c] *Sinne*, which is altogether *vnlawfull.*

Thirdly, from *good and coſtly* [f] *Apparel*; that as the *abuſe* theie puffes vs vp with pride ſo the laying aſide their *lawfull vſe* may witneſſe our humility. And to this end in ancient times they vſed (eſpecially in publike faſts (to put [h] on *ſackcloth*, or other *courſe apparell*. The equity hereof ſtill remaineth; eſpecially in *publike faſts* at what time to come into the Aſſembly with *ſtarched bands, chriſped haire, braue apparell, or decked with flowres or perfumes* argueth a ſoule that is neither hun-

c Quid prodeſt vacuare corpus ab eſcis, & animam replere peccatis? Aug de temp. Serm 46

f Ex. 33 5, 6

g Heſt. 4. 1 2

h Iona 3, 5 6. Ioel 1, 13 Mat. 11, 21

humble before God, nor neuer knew the true vse of so holy an exercise.

Fourthly, from the full *measure of* [b] *ordinary sleepe*: That thou maiest that way also *humble* thy body; and that thy soule may *watch* and *pray*, to bee prepared for the comming of *Christ*. And if thou wilt breake thy sleepe early and late for *worldly gaine*, how much more shouldest thou doe it for the *seruice of God*? And if *Ahab* (in imitation of the godly) did in *his fast* lye in *sackcloth*, to break his sleepe by night; what shall wee thinke of those who on a *Fasting day* will yeelde themselues to sleepe in the open *Church*!

Fiftly, and lastly, from all *outward pleasures* of our senses. So that as it was not the [a] *throat* onely that *sinned*, so most not the *throate* onely bee *punished*: and therefore we must ende-

h 2 Sam. 12 16. Ioel 1. 13 Hest. 4: 3.

1 Kin. 21 27

1 *Si sola gula peccavit sola ieiunet, & sufficit. Si vero peccaverunt & membra altera, cur non ieiunent & ipsa? Ber. Serm. Quadrag.*

endeauour to make our *Eyes* (at all times) ſo eſpecially that day to faſt from *beholding vanities*: our *Eares* from hearing *mirth or muſicke*, but ſuch as may moouc to *mourne*: our *Noſtrils* from pleaſant *ſmels*, our *Tongues* from *lying*, *diſſembling*, and *ſlaundering*: yea, the *vſe* of the *Marriage-bed* muſt bee omited in a religious reuerence of the Diuine *Maieſtie*: That ſo *nothing* may *hinder* our true humiliation, but that all may bee *ſignes* that wee are *vnfainedly* humbled. Thus much of the outward manner.

μεταμέλεια μετάνοια.

2. The *inward* manner of *Faſting* conſiſts in two things.

1. *Repentance*. 2. *Prayer*.

Repentance hath two parts.

1. *Penitencie* for ſinnes paſt.

2. *Amendment of life* in time to come.

This *Penitency* conſiſts in 2. things. Firſt, an inward *ſight* of ſinne, and ſenſe of miſery.

sery. Secondly. a *bewailing* of of thy vile estate. Thirdly, an *humble and particular confession* of all thy knowne sinnes.

1. *Of the inward insight of sin and sense of misery.*

This *sense and insight* will be effected in thee: First. by considering thy sinnes, especially thy grosse sinnes, according to the Circumstances of the *time* when *place* where, *manner* how, and *person* with whom it was commited. Secondly the Maiestie of GOD against whom it was done; and the *rather*, because thou diddest such thinges against him since he became a *Father* vnto thee, and bestowed so many sweete *Blessings* in bountifull manner vpon thee. Thirdly, in considering the *curses* which *God* hath threatned for thy sinne: how grieuously God hath plagued *others* for the *same* fault, and how that no *meanes* in Heauen or

or Earth could deliuer t
from beeing eternally dam
for them; had not the Sonn
God so louingly dyed for, t
Lastly, that if God *loues* the
hee must chasten thee ere it b
long, with some grieuous *af-*
fliction. vnlesse thou doest *pre-*
uent him by speedy and vnfai-
ned repentance. Let these an
the like considerations, so *prick*
thy Heart with Sorrow, tha
melting for remorse within the
it may be dissolued into a *Fou*
tain of teares, trickling down
thy mournfull cheeks. This
mourning is the beginning o
true Fasting; and therefore oft-
times * put for fasting, the firs
and *principall* part, for the *whol*
action.

a Mat. 9. 15 Can the Children *mourne*? then shall they *fast*.
And *Marke* and *Luke* for *mourne* haue *fast*.
Examples, Psa 6 & 22 & 38. & 39 & Ieremies Lament. Ioel. 2. 12. 17

2. *Of the bewayling of thine owne estate.*

Bewayling, or lamentation, is the powring out of the inward mourning of the heart, by the outward meanes of the voyce, &

teares

teares of the eyes. With such *filiall earnestnesse* and importunity in prayer, is our heauenly Father well pleased. Nay, when it is the *fruits of his Spirit*, and the *effects* of our *Faith*, hee cannot be displeased with it. For if hee heard the meanes which extremity wrung from *Ismael* and *Hagar*; and heareth the cry of the *young rauens*, and roaring of *Lyons*; how much rather wil he heare the *mournfull lamentation* which *his* owne *children* make vnto him in their *misery*?

Ier. 32, 18 19. 20

Gen. 11, 17

Iob 39 2 Psal. 147. Psal. 104. 11

3. *Of the humble confession of sinnes*

In this action thou must deale *plainly* with *God*, and acknowledge *all the sinnes thou knowest*, not onely in *generall* but also in *particular*, This hath beene the manner of all Gods children in their Fasts: First, because that without confession thou hast no *promise* of

1 Sam. 7 Eze. 9. &c. Dan. 6. Neh. 1.

of mercie, or forgiuen
sinnes. Secondly, that so
ma ſt acknowledge God
iuſt, and thy ſelfe *vnrigh*
Pro 28. 13 Thirdly, that by the numb
Pſal. 92. 36 &c. of thy ſinnes, thy heart may
Pſal 51. 4. the more humble and pu
downe. Fourthly, that it
appeare, that thou art *truly*
nitent: for till God hath gi
thee grace to repent, thou
bee *more aſhamed* to *confeſſe*
fault than to *commit* thy ſinne
The *plainer* thou deal'ſt in
reſpect with God, the
graciouſly will God deale
thee, for if thou *doeſt acknow-*
1 Ioh 1. 7. 9 *ledge thy ſinnes, God is faithfu*
and iuſt to forgiue thee thy ſinnes
and the bloud of Ieſus Chriſt
Son ſhall cleanſe thee from al
ſinnes.

To helpe thee the better
performe theſe *three parts*
penitencie, thou mayeſt
gently read ſuch Chapters
portions of the Holy Scri
tures

ures as do cheifly *concerne thy particular sinnes*, that thou maist ee Gods curse and iudgements n others for the like sinnes, nd be the more humbled thy elfe.

Thus farre of the first part of epentance, which is penitency.

The other part, which is *Amendement of life*, consists: first, n deuout *Prayer*: Secondly, in leuout *Actions*.

This deuout *Prayer*, which ee make in time of *fasting*, is ither *deprecation of euill*, or *craing needfull good things*.

Deprecation of euill is, when hou beseechest GOD, for Christ thy *Mediators sake*, to ardon vnto thee those *sinnes*, hich thou hast confessed; and turne from thee those *iudgements* which are *due* vnto thee r thy sinnes; And as *Benhad*, because hee heard, *That e King of Israel was mercifull*, rotested himselfe vnto him

1 King 20 31

with a *rope about his necke*! b
becauſe thou knoweſt that t
King of heauen is mercifull, c
downe thy ſelfe in his p
ſence, in all *true ſignes* of hum
liation (eſpeciallie, ſeeing h
Pſal. 50 15 calleth vpon thee to come v
to him in thy troubles;) a
doubtleſſe thou ſhalt finde h
moſt *mercifull*:

The *Craving of needfull g*
things, is, Firſt, a feruent a
faithfull begging of God, t
ſeale by his ſpirit in thy hea
the aſſurance of the forgiu
of all thy ſinnes. Secondlie,
Phil. 4. 6 *renew* thine heart by the h
Ghoſt; ſo that ſinne may day
decay, and *righteouſneſſe* m
and more increaſe in th
Laſtlie, in deſiring a ſuppl
1 Tim. 5. 5 *Faith*, *Patience*, *Chaſtitie*,
all other graces which t
wanteſt; and an encreaſe
thoſe which God of his m
hath beſtowed vpon the
readie.

Thus far of prayer in Fasting.

The *deuout actions* in fasting, are two: First, *Auoiding euill*: Secondly, *doing good*.

1. *Of auoiding euill.*

The *Abstinence from euill*, in that which is chiefly signified by the *Abstinence from food, &c.* and is the chiefe ende of *Fasting*, as the *Ninuites* verie well knew. *A day of Fast, and not fasting from sinne, the Lord abhorreth.* It is not the *vacuitie* of the stomacke, but the * *puritie* of the Heart, that GOD respecteth. If therefore thou wouldest haue God to turne from thee the *euill of affliction*, thou muste first turne away from thy selfe the *euill of transgression*. And without this fasting from *euill*, thy *fast* sauours more noysome to God, than thy *breath* doeth to *Man*. This made God so often to reject the Fast of the *Iewes*. And as thou muste endeauour to

Z 2 auoide

Ion. 3. 8. 10

* *Pulchrum est corporis ieiunium, cum sit animum a vitijs ieiunus*

Hier. ad Celent. Epist. 14.

Ieiuna a malis actibus, abstine a malis sermonibus, contine a cogitationibus pessimis.

Cyril. in 9 Leu, cap. 10

Isa. 58. 2 &c.

Zach. 58. 2

Non possum ferre iniquitatem & interdictionem.

Isa. 1. 15.

auoide all sinne; so especi... *that sinne* whereby thou ... prouoked God either to ... his rodde at thee, or alreadie ... lay his chastening hand vpo... thee. And doe this with ... solution, by the assistance ... Gods grace, neuer to comm... those sinnes againe.* For wh... shall it profit a man by ... *nance* to humble his *Body*; ... his *minde* swell with pride; ... to forbeare *Wine* and ... *Drinke*, and to be drunke ... *wrath and malice*: Or to ... *flesh* goe into the belly; ... *Lyes*, *Slanders*, and *Ribal...* (which are worse than ... meat) comes out of the mo... To abstaine from meate and ... doe *mischiefe*, is the *Deuils* ... who *doth euill*, and is euer ... gry.

2. *Of doing good workes.*

The *Good workes* whi... a Christian thou must do ... euery day; but especially ...

* faſti...

* *Quid prodest iejunare corpus abstinentia si animus intumescit superbia? Vinum non bibere & ira inebriari? Carnibus non vesci, & de ore omne os asordidus egre dimalsdictum aut mendacium? Mak. Saith. Qui cibis abstinent, & malæ mentis demones in animis quibus non adsunt, cibus adest. Hilar.*

fasting day are either the *workes of Piety to God*, or the *workes of charity* towards thy brethren.

First, the *workes of Piety to God*, are the Practice of all the former duties, in the *sincerity* of a good Conscience, and in the sight of God.

Secondly, the *workes of Charity* towards our *Brethren* are, *forgiuing wrongs*, *remitting debts* to the poore that are not well able to pay: but especially in *giuing Almes* to the Poore, that want reliefe and substance: Else wee shall, * vnder pretence of *godlinesse*, practice *miserableneſſe*; like those, who will pinch their owne *bellies* to defraud their labouring *Seruants* of their due allowance. As therefore Christ ioyned *Fasting*, *Prayer*, and *Almes*, together in *Precept*; so must thou ioyne them together, like Cornelius, in Practice and therefore bee sure to giue

* *Vis orationem tuam volare ad cœlum? Fac illi duas alas ieiunium & Eleemosynam.* Aug.

Isa. 58 6 &c. Zac. 7. 9. 10

* *Qui ieiunat ut pareat, non ad Dei gloriam ieiunat. sed substantiæ suæ parcit.* Chrysost. in Matthew. Matth. 6.

Act. 10. 20

at the least so much to [illegible] poore, on the *Fasting day* as thou wouldest haue spent [illegible] thine *owne dyet*, if thou hadd[illegible] not fasted that day. And re[illegible] member, *that hee that sow[illegible] plenteously shall reape plenteou[illegible]* 2 *Cor.* 9.6. and that this is a [illegible] *cruell sowing day*. Let thy *Fast[illegible]* so *afflict thee*, that it may re[illegible] a poore Christian; and rej[illegible] that thou hast *dined and supp[illegible] in another*, or rather that th[illegible] hast *feasted hungry Christ in h[illegible] poore members*.

In *giuing almes*, obserue [illegible] things: First, the *Rules*: Secon[illegible]ly the *Rewards*.

1. *Rules in giuing of Almes and doing good workes.*

1. They must be done in [illegible] *dience of Gods Commandement*. Not because we thinke it [illegible] good, but because *God requi[illegible]* vs to doe such and such [illegible] deed: for such *obedience* (1 Sa[illegible] 15. 22.) of the works [illegible] pre-

*Non Deo sed sibi ieiunat, qui quæ ad tempus subtrahit, non iugibus substrahit, sed ventri postmodum offerenda cu stodit Gre. in past 44.

* *Ieiunium tuum te castigat sed alterum letificat.* Aug. Ser. de temp. 64

Accipiat ergo pius Christus quod ieiunans in nus accipit Christianus. Aug. de temp. Ser. Ser. 157.

Beatus qui ieiunat vitalia, pauperem imitatur enim Christum qui animam suam posuit pro fratribus suis. Cyril. in Leu. lib. 10

preferreth before all *Sacrifices*, and the greateſt *workes*.

2. They muſt proceede from [b] *Faith*, elſe they cannot *pleaſe God*: nay, without Faith the moſt *ſpecious* workes are but [c] *ſhining ſinnes* and *Phariſes Almes*.

3. Thou muſt not think by thy good Workes and Almes, to *merit Heauen*: for in vaine had the *Sonne* of *God* ſhed his *bloud*, if *Heauen* could haue beene *purchaſed* either for *money* or *meat*. Thou muſt therefore ſeeke *Heauens poſſeſſion* by the *purchaſe* of *Chriſts bloud* not by the *merits* of thine *owne* workes. For [d] *eternall life is the gift of God through Ieſus Chriſt*: Yet euery true Chriſtian that beleues to bee ſaued, and hopes to come to heauen, muſt do good works) as the Apoſtle ſaith) for *neceſſary vſes*, which are foure.

Firſt, that [e] *God may bee glo-*

b Heb 11.6. Rom. 14. 23.

c *Splendida peccata.* Aug.

d Rom. 6 vlt.

e Cor. 10. 31 2 Cor. 8. 19 Phil. 1. 11.

rified. Secondly *that thou* *shew thy selfe thankefull for*
e Luk 1.74 75 *Redemption.* Thirdly, *that*
f 2 Pet. 1.10 *mayest* f *make sure thine Ele*
g Mat. 5.16 Isa. 61.9. *vnto thy selfe.* Fourthly, *t*
thou may g *winne others* by *t*
holy deuction. to thinke *t*
Eph. 2.10 better of the Christian profe
sion. And for these vses we
said to bee h *Gods workemans*
created in Christ Iesus vnto g
works, and that God hath ord
ned vs to walke in them.

4. Thou must not gi
thine Almes to *impudent V*
gabonds, who liue in wil
idlenesse and filthynesse, but
the religious and honest poo
who are either sicke, or so o
that they cannot worke; o
such who worke, but t
worke cannot compet
maintaine them: Seeke o
those in the *backe laines*,
receiue them. But if t
meete one that asketh
Almes for Iesus sake;

know

knoweſt him not to bee vnworthie, denie him not: For, it is better to giue vnto tenne Counterfeites, than to ſuffer Chriſt to goe, in *one poore Saint, vnrelieued.* Looke not on the *Perſon*, to giue thine Almes, but vnto Chriſt, in the *partie.*

2. *Of the reward of Almes-deedes and good workes.*

1. *Almes* are *a ſpeciall meanes* to moue GOD in mercie to turne away his [i] *temporall iudgements* from vs; when wee by a *true Faith* (that ſheweth it ſelfe by ſuch fruites) doe returne vnto him. [i] Dan. 9 24

2. Mercifull *Almes-giuers* [k] ſhall bee the Children *of the Higheſt*, and be like God their Father who is the [l] Father of *Mercies.* They ſhall be his [m] *Stewards*, to diſpoſe his *goods*; his *Hands*, to diſtribute his *Almes.* And if it bee ſo great an Honour, to bee the Kings [k] Luk. 6. 35. 36. [l] 2 Cor. 1. 3 [m] Luk. 16 1

Almner; how much grea
it to bee the God of *He*
Almes-giuer.

3. When *all this World*
forsake vs, the onely *good*
and *good Angels* shall acco
pany vs; the one to [n] *rec*
their *reward*, the other to
uer their [o] *charge*.

n Apoc. 14. 13.
o Luke 16. 22
Psal 91. 11. Heb. 1. 14.

4 Liberalitie in Alm
deeds is our [p] *sureſt foundati*
that wee ſhall obtaine in eter
life a liberall reward, thro
the *Mercie* and *Meri*
Chriſt.

p 1 Tim. 6 19

Laſtly, by Almes-deeds w
feede and releiue Chriſt in
Members; and [q] *Chriſt* at
laſt day, will acknowledge
Loue, and reward vs in
Mercie: and then it ſhall
peare, that what wee ga
the poore, was not loſt,
[r] *lent vnto the Lord*. What
ter motiues can a Chri
wiſh, to excite him to
liberall Almes-giuer?

q Matth. 25

r Pro. 19. 17

rre of the *Manner* of fasting.
Now followeth the *End*.

§. *Of the end of Fasting.*

The true ends of *Fasting*, are not to merit Gods fauour or eternall life. (for that wee haue only of the gift of *God* through *Christ*) nor to *place Religion* in bodily abstinance: (for fasting in it selfe is not the *worship* of God, but an *helpe* to further vs the better to worship God:) But the true *ends of Fasting* are three.

First, to subdue our [e] flesh to the Spirit: not so to weaken our bodies, as that wee are made vnfite to doe the necessary duties of our calling. *A good Man* (saith *Salomon*) *is mercifull to his Beasts*, *Prou.* 12.10. much more to his *owne body*.

Secondly, that we may more deuoutly contemplate Gods Holy Will, and feruently powre foorth our Soules vnto him

[e] Ed. 8 21
1 Cor 9.17
[f] 1 Tim. 5. 24
Ieiunium orationem roborat oratio sanctificat; sicut ieiunium ita oratio. Bern. Serm. de ieiun.

[g] Ioel. 1. 13
Neh. 1. 4.
Luk. 2. 17
1. Cor. 7. 5

him by prayer: for as there
some kinde of *Deuils*, so th
are also some kinde of sin
which cannot bee subdued
by *Fasting* ioyned vnto *Pra*
Matth. 17. 22.

a Ioel 2. 18 19. Thirdlie, That by our *se*
rious humiliation, and *iudging*
our selues, wee may escape
1 Cor. 11. *iudgement of the Lord*: Not
the merit of our fasting (wh
is none) but for the mercie
God, who hath promised
remooue his iudgements fro
vs, when wee by fasting do
vnfainedly humble our selu
before him. And indeede
Child of God euer *conscien*
blie vsed this holy *Exercise*,
in the end hee obtained
queſt at the hand of G
both in *receiuing* graces,
hee wanted, as appeares in
b 1 Sam. 1 examples of b *Anna*,
c 2 Chr. 20 *saphat*, d *Nehemiah*,
d Neh. 1 e Dan. 6 f *Esdras*, g *Hester*;
f Esd. 8 22 g Hest. 9. 1 in turning away Iudgem

thre

threatned or *falne* vpon him: as may bee seene in the examples of the [h] *Israelites*, the [i] *Ninivites*, [k] *Rehoboam*, [l] *Achab*, [m] *Ezechias*, [n] *Manasses*. Hee who gaue his *deare Sonne* from heauen to the death, to ransome vs when wee were his enemies; thinkes nothing too deare on earth, to bestow vpon vs, when wee humble ourselues, beeing made his reconciled *friends* and *children*.

h 1 Sam. 7 6.
i Ionah. 3
k 2 Chr. 12 5. 7 &c.
l 1 King 21
m 2 Chro, 32. 16
n 2 Chro, 33 18. 19

Thus far of the *priuate Fast*.

2. *Of the publike fast.*

A *Publike Fast* is, when by the * Authoritie of the Magistrate, either the whole *Church* within his Dominion, or some speciall *Congregation* (whom it concerneth) doe assemble themselues together, to performe the fore-mentioned *duties* of *Humiliation*, either for the remooving of some

* Iona. 3. 7
2 Chr. 20. 3
Ezra. 8. 21

b 1 Sam. 7 5. 6, Ioel. 2, 15. 2 Chro 20 Ionah 3 Heſt. 4

ſome publike[b] *calamitie* threatned, or already inflicted vpon them, as the *ſword, inuaſion, famine, peſtilence*, or other fearefull ſickneſſe: or elſe for the *obtaining* of ſome *publike bleſſing*, for the good of the Church; as to craue the aſſiſtance of his *holy Spirit*, in the *Election* and *Ordination* of fit and able *Paſtors*, &c. or for the *tryall* of *Truth*, and *execution* of *Iuſtice*, in matters of difficultie and great importance &c.

c Exod. 19 Eſdr. 8 Act. 1. 13 14

d Ioel. 2. 14 Nehem. 8

When any euill is to bee remooued, the [d] *Paſtors* are to lay open vnto the people, by the euidence of Gods Word, *the ſinnes* which were the ſpeciall *cauſes* of that calamitie, and vpon them to repent, and publiſh vnto them the mercies of God in Chriſt, vpon their *Repentance*. The people muſt heare the voyce of Gods *Meſſengers* with hartie *ſorrow* for their

their sinnes: earnestly begge pardon in Christ, and promise vnfained amendement of their life. When any blessing is to bee obtained, the *Pastors* must lay open to the people the *necessitie* of that blessing, and the *goodnesse* of God who giueth such *Graces* for the good of men. The *people* must *deuoutly pray* vnto God for bestowing of that *Grace*, and that hee would blesse his owne *meanes*, to his owne *Glory*, and the *good* of his *Church*. And when the holy Exercise is done let euery Christian haue a speciall care according to his ability, to remember the *poore*. And whosoeuer (when iust occasion is offered,) vseth not this holy Exercise of *Fasting*, hee may iustly suspect, that his heart neuer yet felt the power of true Christianity.

Isa. 58. 10.
2 Cor. 9. 1
Gal. 2. 10.

So much of *Fasting*. Now follow

followeth the Exercise of
Feasting.

Of the Practice of Pie
in Holy Feasting.

HOlie *Feasting*, is a sole
Thankes-giuing (appo
ted by Authoritie) to be
dred vnto God on some
ciall day, for some extrao
nary *Blessinges* or *Deliver*
receiued. Such, among
Iewes, was the Feast of
Exo. 12. 15 *Passeouer*, to remember
praise GOD for their del
rance out of *Egypts* bond
Hest. 9. 19 12. Or the *Feast* of *Purim*, to g
thankes for their deliver
from *Hamans Conspiracie*.
among vs, are the fifth of
gust, to praise GOD for
liuering our Gracious
from the Woodie *Conspirac*
the Trayterous *Gowries*:
the fifth of *Nouember*, to pr
GOD for the deliurance o
the

the *King and the whole State*, from the *Popish Gun-powder treason*. Such feasts are to be celebrated by a publike *rehearsall* of those speciall benefits, by *spirituall Psalmes*, and *Daunces*, by *mutuall feasting* and *sending presents euery man to his neighbour*, and by giuing *gifts to the poore*.

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from *God*; or that *God* euer bestowed vpon *Man*: and that the *Lords Supper* is left by our *Redeemer*, as the cheifest memoriall of our *Redemption*: euery Christian should account this *holy Supper* his *chiefest and ioyfullest Feast* in this World. And seeing that as it ministreth to worthy partakers, the greatest assurance which they haue of their Saluation; so it pulleth *temporall Iudgements* on the *Bodies*, and (without repen-

pentance) *eternall damn*
on the *Soules* of them who
ceiue it vnworthily : Let vs
how a Christian may best
himselfe to bee a due partak
of so holy a *feast* ; and to bee
worthy Gueſt at so sacred a Su
per.

Meditations concerning the
manner of practising Piety
receiuing the holy Supper of
Lord.

THough no man liuin
of himselfe worthy to
gueſt at so holy a Banquet
it pleaseth God of his *grace*
accept him for a *worthy rec*
who endeauoureth to re
that holy Mystery, with
competent measure of reuer
that he hath prescribed in
Word.

2 Thess. 1. 11.
Col. 1. 11
Luk. 20. 26
Apoc. 3. 4.

Hee that would receiue
Holy Sacrament with due
rev

uerence, must conscionably performe three sorts of duties First. *those which ought to be done before hee receiueth*: Secondly, *those that are to be done in the receiuing*: Thirdly, *those that are to bee done after that hee hath receiued the Sacrament*. The first is called *Preparation*, the second *Meditation*, the thrid *Action* or *Practice*.

Of preparation.

That a Christian ought necessarily to prepare himself, before hee presume to be a partaker of the holy Communion, may euidently appeare by fiue reasons.

First, because it is GODS Commandement: For if hee commanded vnder the paine of Death, that none vncircumcised should eate the Paschall Lambe; nor any Circumcised vnder foure *Dayes preparation*, how much greater preparation doeth hee require

Exo. 12. 48 & 22. 6.

quire of him, that comes
ceiue the Sacrament of
dy and *blood*? which as it
deth, so doth it exceed by
degrees the Sacrament of
Passeouer.

Secondly, because the
ample of Christ teacheth
much: for he washed his
Ioh. 13.5. ciples feet, before he admi
them to eate of his *Supper*
nifying how thou should
aside all *vnpureneſſe of*
and *vncleanneſſe of life*,
furnished with Humili
Charity, before thou
mest to taste of his holy
per.

Thirdly, because it is
councell of the Holy
1 Cor. 11 28 *Let euery man examine*
and so let him eate, &c.
man, when hee is to eate
Pro, 13.1.2 *an earthly Prince, must*
der diligently what is before
and put a knife, to his throa
ther than commit any

ow much more ought-
ou to prepare thy ſoule,
at thou mayeſt behaue thy
lfe with all feare and reue-
nce when thou art to feaſt at
he holy Table of the prince of
rinces?

Fourthly, becauſe it hath
eene euer the practice of all
Gods Saints, to vſe holy pre-
aration, before they would
eddle with diuine *Myſteries*
Dauid would not goe neere to
Gods Altar, till hee had firſt Pſal. 26.6.
aſhed his hands in Innocencie,
uch leſſe ſhouldeſt thou,
ithout due preparation, ap-
roach to the *Lords Table*. *A-*
himelech would not giue, nor
Dauid and his men would not
ate the *ſhew bread* but on con- 1 Sam. 21.
dition that their *veſſels were* 4.
Holy; how much leſſe ſhoul-
deſt thou preſume to eate the
Lords bread, or rather *the bread*
which is the Lord; vnleſſe the
eſſel of thy heart be firſt cleanſ-

ſed

sed by repentance? And if
Iosh. 5. 15. Lord required *Ioshuah* (as
Exod. 3, 5, had done *Moses* before) to
off his shooes, in reuerence of
Holinesse who was presen
that place; where hee appear
with a *sword* in his *hand*, fo
the destruction of his enemie
how much rather should
thou put off all the *Affect*
of thine Earthly conuersa
on, when thou commest nea
that place, where Christ ap
peareth to the *eye* of thy Faith
with *Wounds in his hands*
side, for the redemption of
Friends? And for this cause
is said, *That the Lambes wife*
Apoc. 19, 7 *hath made her selfe ready for*
Marriage. Prepare therefo
thy selfe, if thou wilt in this
bee *betrothed* vnto Christ by
cramentall *Grace*; or in Hea
marryed vnto him, by eter
glorie.

Thirdly, Because that
hath euer smitten with

full Iudgementes, thoſe who haue preſumed to vſe his holie ordinances, without due feare and preparation. GOD ſet a *flaming ſword* in a *Cherubins hand*, to ſmite our firſt Parents, being defiled with ſinne, if they ſhoud attempt to goe into *Paradiſe*, to eate the Sacrament of the *tree of Life*: Feare thou therefore to bee ſmitten with the ſword of Gods vengeance, if thou preſumeſt to goe into the Church with an impenitent heart, to eate the Sacrament of the *Lord of Life*. God ſmote 50000. of the *Beſhemites*, for looking irreuerently into his Arke; and killed *Vzza* with ſodaine death, for but *raſh touching* of the Arke; and ſmote *Vzziah* with a *Leproſie*, for medling with the Prieſtes Office, which pertained not vnto him. The feare of ſuch a ſtrok, made *Ezechias* ſo earneſtlie to pray vnto God, that hee woul-

Gen, 3.

1 Sam. 6. 19

2 Sam. 6. 19

2 Chro. 26 18. &c.

would not ſmite the p
that wanted *time to p*
themſelues as they ſhould,
the Paſſeover, And it i
that the Lord *heard Eze*
and healed the people: In
ting that it had not be
Ezechiahs prayer, the Lor
ſmitten the people for
want of due preparation
the man who came to
Marriage Feaſt withou
wedding garment, or exami
of himſelfe, was examin
another, and thereupon b
hand and foot, and caſt into
darkeneſſe, Math. 22. 12. A
2 Cor. 11 19. *Paul* tels the *Corinthians*,
for want of this *preparati*
examining and iudging th
ues before they did eat the
Supper, God hath ſent th
full ſickeneſſe amongſt
2 Cor. 11 29 whereof *ſome were then*
others weake, and many
a ſleepe; that is, take that
temporal death: Inſomu

he *Apostle* saith, that euery *vn-*
worthie Receiuer *eates his owne* 1 Cor. 11
iudgement; *condemned*, if he re- 29
pents, *eternall*, if he repents not;
and that in so hynous a mea-
sure, as if hee *were guiltie of the* Vers. 29
very body and blood of the Lord,
whereof this Sacrament is an
holy *signe* and *seale*. And Prin-
ces punish the indignitie offe-
red to their great *Seale*, in as
deepe a measure, as that which
is done to their owne *Persons*,
whome it representeth. And
how hynous the guiltinesse of
Christs *blood* is, may appeare
by the misery of the *Iewes*, euer
since they wished *his blood to bee* Mat. 27. 25
vpon them and their children. But
then thou wilt say; It were
better to abstaine from com-
ming *at all* to the Holy Com-
munion. Not so; for GOD
hath threatned to punish th
wilfull neglect of his Sacra
ments, with *eternall damnation*
both of Bodie and Soule.

Num. 9. 13
Heb. 2. 9
Matth. 16
1 Cor. 11.

And it is the *Commandem*
Christ; Take, eate, doe this
membrance of mee: and he
haue his Commandement
der the penalty of his Cu
obeyed. And seeing that
Sacrament was the *greate*

Ioh. 13. 1

ken of Christs loue, which
left at his end to his frie
whom hee loued to the
therefore the neglect and
tempt of this Sacrament

Heb. 10. 29
29

argue the *contempt* and
of his *loue*, and *Blood-shed*
then which no sinne in
account can seeme more
nous. Nothing hinders
thou maiest not come fre
the Lords Table; but be
thou haddest rather w
loue of God, then lea
filthy sinne. O come
come a guest prepared
Lords Table, seeing

Apoc. 19. 9

blessed, who are
Lambes Supper. O co
come prepared; be

ficacy of this Sacrament is re-
ceiued according to the *propor-*
tion of the Faith of the Recei-
uer.

Efficacia Eucharistiæ non æqualiter se habet quoad omnes fideles, sed pro ratione fidei communicantium. Origen.

This preparation consists in the serious consideration of three things, first, of the *Worthinesse of the Sacrament*, which is tearmed to *discerne the Lords body*: Secondly, of thine *owne unworthinesse*, which is to iudge *thy selfe*. Thirdly, of the *meanes* whereby thou mayst become a *worthy* receiuer, called *Communication of the Lords body*.

1. *Of the worthinesse of the Sacrament.*

THe *worthines* of this Sacra-
ment is considered three waies: First, by the *Maiesty* of the *Author* ordaining, secondly by the *preciousnesse* of the *Parts* whereof it consisteth, thirdly by

the *Excellency* of the End which it was ordained.

1, *Of the Author of the Sacrament.*

The *Author* was not *Saint* or *Angel:* but our LO *Iesus* the eternall Son of G For it pertaineth to CHR *only*, vnder the *New Tes* to institute a Sacrament; cause he only can promise *performe* the *Grace* that it *fieth.* And wee are charg

Mat 17.5 *heare no voice but his* Church. How sacred wee esteeme the *Ordinance* proceedeth from so Divi *Author.*

2. *Of the parts of the Sacrament.*

The parts of this bles crament are thre. First *Earthly signes* signifying condly, the *Diuine word* fying. Thirdly, the graces signified:

First, the earthly sig

Bread and *Wine*, 1. *Cor.* 1. 21. &c. *Prou.* 9. 5.) in number two, but one in vse.

Secondly the *diuine Word*, is the Word of *Christs institution*; pronounced with *Prayers* and *Blessings*, by a *lawfull* Minister: (*Heb.* 5. 4. *Num.* 16. 40. 1. *Cor.* 10 16.) The *Bread* and *Wine* without the word are nothing but as they were before; but when the *word* cōmeth to those *Elements*, then they are made a *Sacrament*; and God is present with his owne Ordinance, and ready to *performe* whatsoeuer hee doth *promise*. The Diuine words of blessing do not *change* or *annihilate* the * *substance* of the *bread* and *wine*: (for if their substance did not remaine, it would bee no Sacrament:) but it changeth them in vse and in Name. For, that which was before but *common* Bread and Wine to nourish mens bodies; is after the *blessing*

Eucharistia Sacramentum non de aliorum manu quam præsidentium sumimus. Tert. lib. *de Coron cap.* 3

* *Qui est a terra panis percipiens vocationem Domini non iam communis panis est sed Eucharistia ex duabus rebus constans, terrena & cœlesti.* Iren. lib. 4 cap. 20.

Per Sacramentum corporis & sanguinis Dom Diuina efficimur consortes naturæ & tamen esse non desinet substantia, vel

natura panis & vini. Gelas. contra Eutic.

destinated to any holy v
the *feeding* of the So
Christians. And where b
they were called but bre
Wine; they are now cal
the name of those *Holy*
which they signifie, *Th*
and bloud of Christ: the b
to draw our minds from
outward Elements, to the
uenly Graces, which by
sight of our *bodies* they re
sent to the spirituall *eyes*
faith, Neither did *Christ*
these words, *This is my*
This is my Bloud, to the
and Wine, but to his Disc
as appeares by the words
ing before, *Take yee*, ea
Neither is the Bread his
but in the same sense th
Cup is in the *New Testa*
viz. by a Sacramentall,
tonymie. And *Marke*
plainly, that the wordes
is my Bloud, &c. were
nounced by our Saviour, t

Christus visibilia, symbola, corporis & sanguinis appellatione, honoravit, non naturam mutans, sed gratiam naturæ adiciens. Theo. Dialog. 1.

that all his Disciples had drunken of the Cuppe, Mark. 14. 23. 24. And afterwards in respect of the naturall substance thereof he calles that the *fruite of the Wine*, which in respect of the spirituall signification thereof, he had before tearmed *his bloud*, *Verse* 25. after the manner of tearming all Sacraments. And Christ bids vs not to *make him*, but to *doe this in remembrance of him*; and hee bids vs eate *not simply his body*, but *his body* as it was then *broken*, and *his bloud shed*; which S. *Paul* expoundes to be but *the Communion of Christs body*, *and the* [c] *Communion of his Bloud* that is an effectuall *pledge* that we are *partakers* of Christ, and of *all the merits* of his *body* and *bloud*. And by the frequent vse of this Communion, *Paul* will haue vs to [d] *make a shew of the Lords death till hee come* [e] from heauen, & till we, as [f] *Eagles shall*

[c] 1 Cor. 10. 16.

[d] 1 Cor. 11. 26

[d] Act. 1. 21 and 1. 1. 1 Heb. 8. 21

[f] Matth. 24. 28.

be caught vp into the ayre [illegible] *him* who is the blessed [illegible] and life of our soules.

Thirdly, the *Spirituall* [illegible] are likewise two, the [illegible] *Christ*, as it was with the [illegible] *ling* of Gods *anger* due [illegible] *crucified*, and his *blood* [illegible] was (in the like sort) *sh* [illegible] *the remission of our sinnes.* [illegible] are also in *number* two, [illegible] *vse* one, *viz. whole Christ*, [illegible] all his benefits *offered* [illegible] and *giuen* indeed to the *fa* [illegible] *full.* These are the three [illegible] *grall* parts of this *blessed Sa* [illegible] ment, the *Signe*, the *Word*, [illegible] the *Grace.* The *Signe* with [illegible] this *Word*: or this *Word* with [illegible] the *Signe* can doe nothi [illegible] and both conioyned, are [illegible] profitable without the *G* [illegible] signified: but all three [illegible] curring, make an effectuall [illegible] crament to a *worthy* Recei [illegible] Some receiue the outw [illegible] Signe without the *Spirit* [illegible]

Gr

Grace, as *Iudas*, who (as *Auſten* ſaith) receiued * *the bread of the LORD*, but not the *Bread which was the Lord.* Some receiue the *ſpirituall* grace without the *outward* ſigne, as the *Saint-Thiefe* on the Croſſe: and innumerable of the faithfull, who *Dying deſire it*, but cannot receiue it through ſome externall impediments: But the *worthie* Receiuers to their comfort receiue *both* in the *Lords Supper.*

Chriſt chooſe *Bread* and *Wine* (rather than any other Elements) to be the *outward* ſignes in this bleſſed Sacrament: firſt, becauſe they are eaſieſt for all *ſorts* to attaine vnto: Secondlie, to teach vs, that as mans *temporall life* is chieflie nourished by [a] *Bread*, and chearished by *Wine*; ſo are our ſoules, by his *Bodie* and *Blood* ſuſtained and quickned vnto *eternall life.* Chriſt appointed Wine with

* *Panem Domini non Panem Dominum.* Aug.

a *Dauid* calls bread the ſtrength of mans heart. Pſal. 104. 15
Iſa the ſtay of bread cha. 1. *Ezec.* the ſtaffe of Bread. c. p. 4 16
Homer. μυελος ανδρων

the Bread to bee the outw
signe in this Sacrament,
teach vs; first that as the p
nourishment of mans body
sists both of *Meat* and *Dr*
So Christ is vnto our so
not in part, but in *perfect*
both *saluation* and *nourish*
Secondlie, that by seeing
Sacramentall Wine *apart* f
the Bread, wee should rem
ber how all his *precious B*
was *spilt* out of his *blessed B*
for the *Remission of our sin*
The outward *signes* the *Pr*
giues in the Church, and th
doest eate with the *Mouth*
thy *Body*: the *spirituall* gr
Christ reacheth from Heau
and thou must eate it with
mouth of thy *Faith*.

3. *Of the End for which*
holy Sacrament was ordained.

The excellent and admi
ble *ends* or *fruites*, for wh
this blessed Sacrament was
dained, are seuen.

Of the first End of the Lords Supper.

1. To keepe Christians in a continuall [a] *remembrance* of that *propitiatory sacrifice*, which Christ, *once* for all, offered by his *Death* vpon the *Crosse*, to reconceile vs vnto God. *Doe this* (saith Christ) *in remembrance of mee.* And (saith the Apostle) [b] *As oft as ye shall eate this Bread, and drinke this Cup, yee doe shew the Lords death till hee come*, And he saith, That (by this Sacrament, and the Preaching of the VVord) [c] *Iesus Christ was so euidentlie set foorth before the eyes of the* Galatians, *as if he had beene crucified among them*: for the *whole actions* present *Christes death*, the breaking of the *Bread* blessed, the crucifying of his blessed *Body*; and the *powring* foorth of the sanctified *wine*, the *shedding* of his holy *blood*. Christ was once in himselfe *reallie* offered: but as

a Matt. 16. 16. 1 Cor. 11. 26,

b 1 Cor. 11. 26

c Gal. 3. 1. Heb. 9. 26, and 10. 12 and 1, 3 *Quotidie nobis Christus crucifigitur* Aug. Psal. 95.

as oft as the Sacrament i
brated, so oft is hee *spiri*
offered by the Faithfull.

Hence the Lords Sup
called a *propitiatorie* Sac
not properly or really, but *
tively, because it is a me
of that propitiatorie sacri
which Christ offered vpon
Crosse. And to distinguish
from that *reall Sacrifice*, o
Fathers call it the [b] *vnbl*
Sacrifice. It is also called
Eucharist, because that
Church in this action offe
vnto God the *sacrifice of*
and thankesgiuing for ho
demption; effected by the
and onelie *expiatoris* Sacri
of Christ vpon the Crosse
the sight of Moabs King,
crificing on his walls his o
sonne, to moue his goddes
reserue his life, 2. *Kings* 3.
Moued the assailing Kings
such pittie, that they
assault, and raised their si

*μετωνυμικῶς.
a *Instrumentum sacrificium.*
b If it be vnbloody, because it is voide of blood, then it is not Christs naturall body. If because it is offered without shedding of blood, then it is not available for the remission of sinnes. Heb. 9. 21.

how should the spirituall sight of *God the Father*, sacrificing on the Crosse *his owelie begotten Sonne*, to saue thy soule, moue thee to loue *God* thy *Redeemer*, and to leaue sinne, that could not in iustice bee expiated by any meaner ransome?

Of the second end of the Lords Supper.

2. To *confirme our Faith*: For GOD by this Sacrament doeth *signifie* and *seale* vnto vs from heauen; that according to the *promise* and *new couenant* which he hath made in *Christ*, hee will truelie receiue into his Grace and Mercie all *penitent beleeuers*, who duelie receiue this holy Sacrament; and that for the *merite of the death and passion of Christ*, hee will as *verilie* forgiue them all their sinnes, as they are *made partakers* of this Sacrament. In this respect the holie Sacrament is called, *The seale of the new Couenant*,

Christe cum Patre & spir. sancto sacrificium panis & vini in fide & charitate sanctæ Eccl sie Catholica of ferre non cessat, Aug. de fid. ad Pet. Diac cap 19

Cum frang. ur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio, eiusque sanguinis de latere effusio designatur?

Can. dist 2 de consec. *cum frangitur.* 37.

Rom. 4. 11.
Mat. 26 28
2. Cor. 11. 25

Iud. 13. 23.

Couenant, and remission o
In our greatest doubts w
therefore, receiuing this S
ment, vndoubtedlie say
Samsons Mother, *If the*
would kill vs, hee would not
receiued a burnt offering
meate offering at our hands,
ther wold he haue shewed all
thinges, nor would at this
haue told such things as these.

Of the third End of the
Lords Supper.

3. To bee a *Pledge*
Symbole of the most neere
effectuall *Communion*
Christians haue with Ch
The Cuppe of blessing, which
blesse, is it not the Communion
the Blood of Christ? The B
which wee breake, is it not
Communion of the bodie of Ch
that is, a most effectuall s
and pledge of our comm
on with Christ. This vnio
called [a] *abiding in vs*, [b] *i*
to the Lord, [c] *dwelling*

1. Cor. 10. 16.
a Ioh. 14. 16 23
a 1 Cor. 6, 17
κολλησις.
c Eph. 3. 17
κατοικησις.
Iob. 15. 5
Eph. 6
ενοσθαι.

hearts: & is set forth in the holie Scriptures by diuers *Similies*. First, of the *Vine* and *branches*. Secondly, of the [g] *Head* & *body*. Thirdlie, of the *foundation* and *building*. Fourthlie, of one *Loafe* confected of many grains. Fiftlie, of the *Matrimoniall vnion* twixt Man and Wife, and such like. And it is *threefold* betwixt Christ and Christians. The first is *naturall*, betwixt our *humaine nature*, and *Christs diuine nature* in the person of the VVord: The second is *misticall*, betwixt our persons *absent* from the Lord and the persons of Christ *God* and *Man*, into one *mysticall* bodie: The third is *Celestiall*, betwixt our persons *present* with the LORD, and the person of Christ in a *Bodie glorified*; These three Conjunctions depend each vpon other. For, had not our Nature beene first *Hypostaticallie* vnited to the Nature of

[g] Eph 2. 35 Col, 1. 18. Rom. 12. 4. 5
Eph. 3. 19 20
1 Cor. 10. 27
Eph 5. 31. 32.
Apoc. 21. 2

of God in the ſecond P
wee could neuer hau
vnited to Chriſt in a *M*
body. And if wee bee
this life (though abſent) v
to Chriſt by a *Myſticall* u
wee ſhall neuer haue co
nion of Glorie with him
Heauenlie preſence. The
call Communion (chiefelie
meant,) is wrought be
Chriſt and vs by the Spi
Chriſt, apprehending vs
by our *Faith* (ſtirred vp b
ſame *Spirit*) *apprehending* C
againe. Both which Saint
doeth moſt liuelie expre
Phil. 3. 12 *follow after, that if I may*
hend that for which alſo I a
prehended of Chriſt Ieſus.
can he fall away that hol
and is ſo firmely holden?
vnion hee ſhall beſt vnder
in his *Minde*, who doeth
feele it in *his Heart*. But o
ther times, this vnion is
ſelt, and moſt confirmed,

we doe duly receiue the *Lords Supper*. For then wee ſhall ſenſibly feele our hearts knit vnto *Chriſt*, and the *deſires of our ſoules* drawne by *Faith* and the *Holy Ghoſt*, as by the *cords* of *Loue*, neerer and neerer to his Holineſſe.

From this *Communion with Chriſt*, there followeth to the faithfull many vnſpeakable benefits. 2 Cor. 15. 2. Rom. 4. 25. 1 Pet. 2. 24. Phil. 3. 9

As firſt Chriſt tooke by *imputation* al their ſins and guiltineſſe vpon him, to ſatisfie *Gods Iuſtice* for them: and hee freely giues by *imputation*, vnto vs all his Righteouſnes in this life and all his right vnto eternall life when this is ended: and counteth al the good or il that is done vnto vs, as done vnto his owne perſon.

Secondly, there floweth from *Chriſts nature into our nature*, vnited to him, the *liuely Spirit* & *breath of Grace*, which renu- Mat. 25. 35. Act. 9. 4. Mat. 15. 45. Zach. 2. 8.

Eph. 4. 23 24 renueth vs to a spirituall
Rom. 8,29 and so sanctifieth our *mi*
wils and *affections*, that we
grow more and more co
inable to the *Image of Chri*
Thirdly, hee bestoweth
on them, all *saving graces*,
cessary to attaine eternall li
2 Cor. 3 18 as the *sense of Gods love*, the
Ioh. 15. 5. and. 1. 16. *surance of our Election*, with
generation, iustification, and g
to doe good workes: till we
to liue with him in his hea
lie Kingdome. This sho
1 Cor. 8. 1 teach all true Christians
4 6. 7. 19. keepe themselves as the
filed members of Christ
body, and to beware of all
cleanneſſe and *filthineſſe*:
ing that they liue in Chri
rather, that *Christ liueth*
them. From this *vnion*
Christ (sealed vnto vs by
Lords Supper) *Paul* dra
argu ents, to withdraw
Corinthians from the pol
on both of *Idolatry*, 1 C

0.16. and *Adultery*, 1 Cor. 16. 15. 16.

Lastly, from the former Communion, twixt *Christ* and *Christians*, there flowes another Communion, twixt *Christians among themselues*, Which is also liuely represented by the Sacrament of the Lords Supper; in that the whole Church beeing many, doe all communicate of *one* Bread, in that holy action. *Wee being many, are one Bread, and one bodie*, for we are all partakers of that one Bread; that as the bread which wee eate in the Sacrament is but one, though it bee confected of many graines; so all the Faithfull, though they bee many yet are they but one *mysticall body* vnder *one Head*, which is *Christ*. Our Sauiour prayed *fiue times* in that prayer, which hee made after his last Supper, that his Disciples might bee *one*: to teach vs at

1 Cor. 10. 10.

Ioh. 17. 11. 12 v. 22. 23. 26.

at once, how much this
pleaseth him. This *Vnion*
twixt the faithfull, is so an
that no distance of place
part it; so *strong*, that de
cannot dissolue it; so durab
that time cannot weare it o
so *effectuall*, that it breeds a
uent loue betwixt those w
neuer saw one anothers f
1 Cor. 4. 13 And this *Coniunction* of *soule*
tearmed the *Communion*
Saints, which Christ effe
by 6. speciall meanes. First,
gouerning them all by one
Eph. 4. 5 the same *holy Spirit*. Secon
by enduing them all with
and the same Faith. Third
by shedding abroad his ow
a Rom. 4. 5. [a] *Loue* into all their heart
b Tit. 3. 5. Eph. 4. 5. Fourthly, by [b] regenerati
them all by one and the sa
Baptisme. Fifthly, by nour
c 1 Cor. 10. 17. & 11. 33 ing the all with, *one* & the s
spirituall Food. Sixtly, by
d Col. 1. 1, and 2. 2. ing one [d] quickning Head,
that one bodie of his Chur
wh

which he reconciled to God *in the body of his flesh*. Hence it was that the multitude of Beleeuers in the primitiue church were of *one Heart*, and of *one Soule*, in *truth*, *affection*, *and compassion*. And this should teach Christians to loue one another: seeing they are al members of the same holy and mysticall Body, whereof Christ is Head, And therefore they should haue all a *Christian sympathy*, and *fellow-feelling* to *reioyce one* in anothers ioy, to *condole* one in anothers griefe, to beare with one anothers infirmitie; and mutually to releeue one anothers wants. Act. 4. 32

Of the fourth End of the Lords Supper,

4. *To feede the Soules of the Faithfull, in the assured hope of life euerlasting.* For this Sacrament is a signe and pledge vnto as many as shall receiue the same according to Christs Iusti-

Institution: that he will acc
ding to his promise by the v
tue of his Crucified Body
blood, as verily feed our so
to life *Eternall*: as our Bo
are by Bread and wine nour
ed to this *temporall* life. And
this end Christ in the actio
the sacrament, * *really giueth*
very Body and Bloud to e
faithfull receiuer. Therfore
Sacrament is called the *Co*
munion of the body and blo
the Lord. And [a] communic
on is not of things *absent*,
present; neither were it
Lords Supper, if the *Lords*
and *blood* were not their. Ch
is verily present in the Sa
ment by a *double vnion*: whe
of the first is *spirituall*, tw
Christ and the worthy Re
uer. The second is *Sacrament*

* *Audio! quid verba sonent. neque enim mortis tantum ac resurrectionis suæ beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo realiter hoc est, vere nobis in cœna dari Christi corpus ut sit animis nostris in cibum salutarem.* Cal. in in Com. in 1 Cor. 11. vers. 1 Cor, 10. 16.

a *Quod se nobis communicat, is cœna spiritus sancti virtutem quæ res locorum distantiâ se ac porcu disiitat, non modo aggregare, sed vnum vr* [illegible] *test.* Cal. in 1 Cor. 11. 25

tw

twixt the *Body* and *Bloud* of Christ, and the *outward signes* in the sacrament. The former is wrought by meanes that the same *holy Spirit*, dwelling in *Christ* and in the *faithfull*, [b] *incorporateth* the faithfull, as members vnto Christ their Head & so makes them one with *Christ* and partakers of *all the Graces, Holines and eternal Glory* which is in him, as sure & as verily as they heare the *wordes of the promise*, and are partakers of the outward signes of the holy sacrament. Hence it is, that the will of Christ is a true Christians *will*: and the Christians *life is Christ who liueth in him*, Gal. 2. so if you looke to the things that are vnited, this Vnion is *essentiall*: if to the truth of this Vnion, it is *reall*. If to the *manner* how it is wrought, it is *Spirituall*. it is not our *faith* that makes the Body and Bloud of CHRIST to bee

b *Hac (scilicet corpus & sanguinis Domini) accepta atque hausta, id efficiunt, vt & nos in Christo & Christus in nobis sit.* Hil. lib. 8. de Trin. *Iam corpus Christi meo corpori sociatum est, & sanguis eius meas ornabit genas* Basilius Magnetis *de* Apud. Arnb.

bee present, but the Sp
Christ dwelling in him
Our *faith* doeth but *recei*
apply vnto our soules
heauenly Graces which
fered in this Sacrament.

The other beeing the
mentall vnion, is not a *pl*
or *Locall*, but a *spirituall*
iunction of the earthly
which are Bread and W
with the heauenlie Gr
which are the *Bodie* and
of Christ in the Act of
uing: As if by a *mutuall re*
they were but *one* and the
thing. Hence it is, that
same * instant of time th
worthie Receiuer eateth
his mouth the *Bread* and
of the *Lord*, he eateth also
the mouth of his Faith
verie *Bodie* and *Blood* of C
Not that [a] Christ is br
downe from Heauen
Sacrament, but that the
Spirit, by the Sacrament

* *Corpus non adest cũ pane & μὲ, id est simul loco, sed ὁμῶ, id est, simul tempore.*

a *Quamvis extra cœlestis sit Actio minime absurdum est Christum in cœlo manentem a nobis recipi.* Calvin in 1 Cor. 11 25

p his mind vnto Christ; not by ny *locall mutation*. but by *de- ut affection*: so that in the ho- y *contemplation of faith*, hee is e that *present with Christ*, *and Christ with him*. And thus be- eeuing and meditating how Christ his body was crucified, & his precious blood shed for he remission of his sins & the econciliation of his soule vn- o God: his Soule is hereby *ore effectually fed* in the assu- ance of eternall Life, then read and Wine can nourish is body to this *temporall life*. There most bee therefore of ecessitie in the Sacrament, oth the outward signes to be *isibly* seen with *the eyes of the ody*, and the Body and bloud f Christ, to bee *spiritually dis- erned* with the *Eye of Faith*. ut the forme how the Holy Ghost makes the body of

a Fil: mitte in Cœlum & eum in terris tanquam præsentem tenuisti. Aug. Epi. 3. ad Volus.

Fidem quum dico, non intelligo quamlibet opinionem sed fiduciam, qua quum audit panem esse veram esse corporis. Christi, non dubitas implere a Domino quod verba sonant corpus quod in quamquam certis, Spirituale esse et balimentum atq. ex Christi carne vivificum in nos per spiritum diffundi. Calu. ibid.

Christ, beeing *absent* from place, to be present with our vnion: S. *Paul* tear *great Mystery*; such as ou derstanding cannot wo comprehend. The Sacr tall Bread and Wine ther are not *bare signifying* sig but such as wherewith doth indeed *exhibite* and to euery *worthy Receiuer*, onely his *Diuine* vertu *efficacy*, but also his ver *dy* and *Bloud*, as verely gaue to his Disciples the *ly Ghost*, by the signe o *sacred Breath*; or *Health* t diseased, by the *Word* mouth, *or touch of his* garment. And the *apprehe* by *Faith* is more forcible, the exquisitest *comprehens Sense* or *Reason*. So co this point: the holy S ment is that *blessed Br* which beeing eaten, o the eyes of the [a] *Em*

Eph. 5. 24.

* *Ego tunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur non tantum quum pro nobis factũ fuisse, vitam credimus: sed dum in nobis habitet, dum eius sumus membra ex carne eius, dum in vnam denique & vitam & substantiam (ut ita loquar) cum ipso coalescimus.* Caluin. ibi.

a Luk 24. 30. 31

hat they *knew Christ*. This is hat *Lordly Cup*, by which [b] *wee are all made to drinke into one spirit*: This is that *Rocke-flowing* with[c] *Honey*, that reuiueth the fainting spirits of euery true *Ionathan*, that tasts it with the *mouth of Faith*: This is that [d] *Barley Loafe*, which *tumbling from aboue*, strikes downe the tents of the *Midianits*, of infernall darkenesse. *Elias* Angelicall[e] *Cake* and *water* preserued him forty dayes in *Horeb*: and[f] *Manna* (*Angels food*) fed the *Israelites* forty yeeres in the *Wildernesse*: but this is that [g] *true bread of life*, and heauenly *Manna*, which if wee shall *duely* eate, will nouriſh our Soules *for euer* vnto life [h] *eternall*. How should then our soules make vnto *Christ that request* from a *spirituall desire*, which the *Capernaites* did forme a *Carnall* motion? *Lord, euermore giue vs this bread.*

b 1 Cor. 12 13

c Sam. 14. 27.

d Iud. 7. 14

e 1 Kin. 19. 6. 7.

f Psal. 78. 24. 25 Num. 15. 35

g Ioh. 6. 32 35. 49. 50.

h Ioh. 6. 51 66

The fift end of the Lords Supper.

5. *To bee an assured pl vnto vs of our Resurrection.*

a Ioh, 5. 22 Rom. 6. 4 5 12

Resurrection of a Christi two-fold: first, the a *spiri* Resurrection of our *Soules* this life, from the death o called the *first Resurrection* cause that by the *trumpet* of Christ, in the preachi the gospel, we are raised fr *death* of *sin*, to the *life* of

b Apoc. 20. 6

b *Blessed and holy is hee* (S. Iohn) *who hath part i first resurrection: for on such second death hath no power.*

Hinc apud priscos Sacramentum baptismi appellabatur. Salus Sacramentum vera Dominici corporis vita.

c *Lords Supper* is both a & a *pledge* vnto vs of this tuall & first Resurrection *that eateth mee, euen hee sha by mee.* And then are w *Guests to* c *sit at the Tabl Christ*; when, *like Lazarus* are raised from the *death* to *newnes* of life.

Aug. l c. de peccatorum meritis. c. 14 Ioh. 6. 57. Io, 1. 7. 1

The truth of this first

r

ection wil appeare by the mo.
ion wherewith they are inter-
ally moued: for if, when thou
rt moued to the duties of Re-
igió and practice of Piety, thy
eart answereth, with *Samuell*,
Here I am, speake, Lord, for thy
Seruant heareth. And with *Da-*
id, O God, my heart is ready.
nd with *Paul, Lord what wilt*
thou haue me to doe? Then sure-
y, thou art raised frō the death
f sinne, and hast thy part in the
first Resurrection: but if thou
emainest ignorant of the true
grounds of religion, and findest
n thy selfe a kinde of secret
oathing of the exercises ther-
f, and must be drawne, as it
were, against thy will, to doe
he workes of Piety, &c. then
ure, thou hast *but a name that*
thou liuest, but thou art dead, as
to the Angell of the
of Sardis, and thy soule
as salt, to keepe thy bo-
dom stinking.

1 Sam. 3. 10
Psal. 108. 1
Act. 9. 9
Apoc. 3. 1

Secondly; the *corporall* rec-
rection of our bodies at the
day. which is called the *secon*
resurrection, which freeth
from the first death. *He that*
eateth my flesh, and drinketh
blood hath eternall life, and I
raise him up at the last day. F
this Sacrament [a] signifieth a
sealeth vnto vs, that *Christ d*
and *rose againe* for vs, and th
his [b] flesh *quickeneth* and *nourish*
eth vs vnto eternall life, a
that therefore our bodies sh
surely bee raised to eternall li
at the last day. For seeing o
head is risen, all the members
the body shall likewise surel
rise againe. For how can the

a Ioh. 5. 54

b *Hinc panis & vinum a veteribus nominatur symbola resurrectionis.* Con. Nic. Ioh. 6. 51. *Caro Christi non in sese sed in verbo ipsi hypostatice vnito vivifica est:* Cyr. in Iob. 10 13 *Et quia est propria caro verbi cuncta vivificantis,* Synod. Eph. *de recta fide ad* Reginas. *Vivificat 1. ratione meriti: eò dicimus quia Christi caro pro credentibus oblata fuit in sacrificium. 2. ratione copulationis nostræ cum Christo: quia non possumus ad Deum vitæ fontem pertingere nisi carne illa Christi mediante, & quatenus carni illi quasi membra sumus insiti. Caro non prodest,* Iohn 6, 63. 1. *Carnalis opinio non est veniens cum mysterio manducationis carnis Christi.*

bodies

odies, which (being the *weapons of Righteousnesse*, Rom. 16. 13. *Temples of the Holy Ghost.* 1. Cor. 6. 19 & *members of Christ*) haue beene * *fed* and *nourished* with the *Body* and *Bloud* of the *Lord of life*: but bee raised vp againe at the last day? And this is the cause that the bodies of the Saints, being dead, are so reuerently buried and laid to sleepe in the *Lord.* And their *burial places* are termed the *beds* and *dormitories* of the *Saints.* The Reprobates shall arise at the last day, but by the Almighty power of Christ, as hee is *Iudge*, bringing them as Malefactors out of the Gaole, to receiue their sentence; and deserued execution: but the Elect shal rise by vertue of *Christs Resurrection*, & of the Communion which they haue with him as with their *Head.* And his resurrection is the cause and *assurance of ours.* The Resurrection

* Quomodo negant carnem capacem esse resurrectionis, quæ sanguine & corpore Christi nutritur? Iren. lib. 4 cap. 34.

c Isa. 29. 19 20

d Christi resurrectio in qua nostra innititur communis resurrectionis fidei ausor est. Theo, Mortem esse esse Christum etiam Pagani credunt resurrexisse vero propria Fides est Christianorum Aug. lib. 10 con. Faus. cap. 19.

of Christ is a Christians particular faith: the *Resurrection of the dead*, is the *childe of Gods* cheifest *confidence*. Therefore Christians in the Primitive Church, were wont to salute one another in the morning with these phrases, *The Lord is risen*: and the other would answere; *True, the Lord is risen, indeed.*

Tota fiducia Christianorum est resurrectio mortuorum. Tert lib. 5. de resur. carn.

The sixt end of the Lords Supper.

6. *To seale vnto vs the assurance of euerlasting life.* Oh what more wished or loued, then *life*? or what doe all men naturally more, either feare or abhorre then *death*? Yet is this *first death nothing*, if it be compared with the *second death*, neither is this life any thing worth, in comparison of the life to come. If therefore thou desire to bee assured of eternall life, prepare thy selfe to bee a worthy Receiuer of this

Omnium terribilium terribilissimum mors.

blessed

blessed Sacrament. For our Sauiour assureth vs, *That if anie man eate of this Bread, hee shall liue for euer: And the Bread that I will giue, is my flesh, which I will giue for the life of the world.* He therefore who duely eateth of this holy Sacrament, may truly say, not onely, *Credo vitam æternam*, I beleeue the life euerlasting: but also, *Edo vitam æternam*, I eate life euerlasting. And indeed this is the *true tree of life*, which God hath planted in the middest of the *Paradise of the Church*: And whereof hee hath promised *to giue euerie one that ouercommeth, to eate*, And this Tree of Life, by infinite degrees excelleth the *Tree of Life* that grew in the *Paradise of Eden*: For that hath his roote in the *Earth*; this from *Heauen*; that gaue but life to the *bodie*; this to the *soule*; that did but preserue the life of the *liuing*, *this* restoreth life

Ioh. 6. 51

Apoc. 2. 7

to the *dead*. The *leaues* [illegible] *tree, heale the Nations* of [illegible] uers, and it yeeldes *euery* [illegible] *neth a new manner of Fruit*, which nourisheth them [illegible] euerlasting. Oh, blessed [illegible] they who often eate of this Sacrament! at least, *once* [illegible] *rie Moneth* taste anew of [illegible] renewing Fruite, which Ch[illegible] hath prepared for vs at his [illegible] ble to heale our infirmities, [illegible] to confirme our Beleeue of [illegible] euerlasting

Apoc. 22. 6.

Of the seuenth end of the Lords Supper.

7. To binde all Christians, as it were, by an *oath of fidelitie*, to serue the one onelie true God; and to admit none other *propitiatorie Sacrifice* for sinne, but that *one reall sacrifice* which by his death Christ *once offered*, and by which hee finished the *Sacrifice of the Law*, and effected *eternall redemption*, and *righteousnesse* for all Beleeuers [illegible]

Milites Sacramento erant iurati & obstricti, ad præstandum soli imperatori fidelitatem & obedientiam.

And so to remaine for euer a publike *marke of profession*, to distinguish Christians from all Sects and false religion. And seeing that in the *Masse* there is a *strange Christ* adored, not he that was *borne* of the *Virgin Marie*: but one that is made of a *Wafer Cake*: And that the offering vp of this *Breaden god* is thrust vpon the *Church*, as *a propitiatorie sacrifice for the quicke and the dead*: all true Christians, vpon the danger of *wilfull periury*, before the *Lord chiefe Iustice* of Heauen and Earth, are to detest the *Masse*, as the idole of Indignation, which is most derogatorie to the all sufficient World-sauing merites of *Christes death* and *passion*. For by receiuing the Sacrament of the *Lords Supper*, wee all sweare, that all *reall Sacrifices* are ended by our Lords death: and that his *Bodie* and *Blood once* crucified and shed, is

is the *perpetuall food*, and
rishment of our soules.

2. *How to consider*
owne vnworthinesse.

A Man shall best p
his owne *vnworthi*
examining his life, a
to the tenne *Comma*
of Almightie GOD. Sear
therefore what duties tho
hast *omitted*, and what vic
thou hast *committed*, contrary
to *euery one* of the Comma
ments: remembring, that with-
Deu. 27. 29 Gal, 5, 10. out *repentance* and *Gods* mer
in Christ, the *curse of GOD*,
containing all the miseries
this life, and euerlasting
ments in Hell fire when th
ended, is due to the breach
the least of Gods comma
ments. And hauing tak
due furney both of thy sins
miseries, retire to some se
pla

place, and there putting thy ſelfe in the *ſight* of the *Iudge*, as a *guiltie malefactor*, ſtanding at the Barre to receiue his ſentance, bowing thy *knees* to the *earth*, ſmitting thy *breaſt* with thy *fiſtes*, and be-dewing thy *cheekes* with thy *teares*, confeſſe thy ſins, and humblie aske him mercie and forgiueneſſe, in theſe or in the like words.

An humble confeſſion of ſinnes, to bee made vnto God, before the receiuing of the holie Communion.

O GOD, and heauenlie Father, when I conſider the goodneſſe which thou haſt euer ſhewed vnto mee, and the wickedneſſe which I haue *committed againſt heauen and againſt thee*, I am aſhamed of my ſelfe, and confuſion ſeemes to couer my face as a vaile: For which of thy *Commandements* haue Luk. 15.

haue I not transgresse? O Lord, I stand heere guiltie of the breach of all thine holie Lawes: For the loue of mine heart hath not so intirelie cleaued vnto thy Majestie, as to *vaine* and *earthlie* things: I haue not feared thy *Iudgement*, to deterre me from sin, nor *trusted* to thy *promises*, to keepe me from doubting of my *temporall*, or from *despairing* of mine *eternall* state. I haue made the rule of thy diuine worship to be *what my minde thought fit*, not *what thy word prescribed*: finding my heart more prone to remember my blessed *Sauiour* in a *painted picture* of *mans deuice*, rather than to behold him crucified in his *Word* and *Sacraments*, after his owne ordinance. Where I should neuer vse thy *Name* (whereas *all knees doe bow*) but with *religious reuerenee*, nor any part of thy worship, without due *preparation*

The 1. Commandement.
Deut. 6 5
Matth. 12. 37, 38
Leu. 19. 14.
Psal. 22. 5, 6
Psal. 38. 8

The 2. Commandement.
Deu. 12. 32
Mat. 15. 9.

Gal. 3. 2,
The 3. Commandement.
Phil. 2. 10
Eccl. 4, 17
1 Kin. 19 10
Ier. 5, 2

tion and *zeale*: I haue blaſphemouſlie abuſed thy holy Name, to *raſh* and *cuſtomarie* oathes; yea, I haue vſed oathes by thy *ſacred* Name, as falſe couers of my filthie ſinne. And I haue beene preſent at thy ſeruice of-times more for *ceremonie*, then *conſcience*, and to *pleaſe* men more than to *pleaſe* thee, my gracious *God*.

Heere confeſſe thy raſh and falſe ſwearing.

Where I ſhould ſanctifie thy *Sabbath day*, by being preſent at the *publik exerciſes* of the *Church* & by meditating *priuately* on the *word* & *workes* of God, and by *viſiting* the ſicke, and releeuing of my poore *brethren*: alas, I haue thought thoſe holy exercises a *burde*, becauſe they hindred my *vain ſports*: yea, I haue ſpent many of thy Sabbaths in mine owne *prophane pleaſures*, without beeing preſent at anie part of thy *diuine worſhip*.

The 4 Commandement. Acts 20. 10. 1. Cor. 16. 2. Heere confeſſe thy traueling on the Sabbath, and thy leauing the holie exercise, to goe to ſporting or feaſting.

Where I ſhould haue giuen all due reuerence to my *Naturall*,

The 5. Commandement.

Naturall, Eccleſiaſticall and Politick Parents, I haue not ſhewed that meaſure of duetie and affection to my Parents, which their *care* and *kindneſſe* hath deſerued. I haue not had thy *Miniſters* in ſuch *ſingular loue for their workes ſake*, as I ought, but I haue *taunted* at their *zeale* and *hated* them, becauſe they reproued mee *iuſtlie*: And haue carried my ſelfe contemptuouſly againſt thy *Magiſtrates* and *Miniſters*, though I knew that it is thine *Ordinance*, that I ſhould bee obedient vnto them.

Where I ſhould be [a] *ſlow* to *wrath*, and [b] *readie to forgiue offences*, and not ſuffer the *Sun to goe downe vpon my wrath, but to doe good for euill, louing my verie enemies for thy ſake*: I, alas, for *one ſorie word*, doe burſt out in open *rage*, haue harbouring thoughts of miſchiefe in my hart, I haue preferred to *feede*

1 Theſ. 5. 13 Gal. 4. 15. Heere confeſſe thy diſobedience to thy Parents, Miniſters, Magiſtrates, Maſters, or Tutors. *The 6. Commandement.*

a Pro. 16. 11
b Eph. 4. 31 Mark. 5. 34 Here confeſſe thy haſtineſſe and furie, and if thou haſt beene any way the cauſe of any mans death vniuſtly, or cruellie

feed on *mine owne malice*, rather then to *eate* of thy *holy Supper*.

Where I should keepe my *minde* from all *filthy lusts*, and my *body* from all *vncleanneſſe*: O Lord, I haue defiled both, and made my heart a *Cage* of all impure thoughts, and my *minde* a very *Stie* of the vncleane ſpirit. Yea, the *remedy* which thou (Lord) haſt ordained for *incontinency*, could not *contain* mee within the bounds of *Chaſtitie*, for by doating on *Beauty*, whoſe ground is but *duſt*, Satan hath bewitched my fleſh to luſt after *ſtrange* fleſh.

Where I would haue liued in *vprightneſſe*, giuing euerie man his due being contented with mine owne eſtate, and liuing conſcionably in my *lawfull calling*, ſhould bee ready (according to mine abilitie) to lend and giue vnto the poore: Oh Lord, I haue by *oppreſſion* ex

The 7 Commandement.
1 Theſſ. 4. 3. &c, Rom. 6, 13
Heere confeſſe vnto God thy ſecret pollations fornication, or adulterie, if Satan hath ſo farre preuailed ouer thee

The 8. Commandement.
Eph. 4. 18.
Luk 6. 34 35
Leu. 25. 35

Heere confesse thou hast secretly stolne, or openly robbed any thing, or hast detained from any fatherlesse childe which is his by right.

extortion. bribes, cauillation, and other indirect *dealings*, vnder pretence of my *Calling* and *Office*, robbed and purloyned from my fellow Christians yea, I haue receiued, and suffered *Christ*, where I was trusted many a time, in his *poore members*, to stand *hungry*, *cold*, and *naked* at my doore, and *hungry*, *cold* and *naked*, to goe away succourlesse, as hee came: and when the leanenesse of his *cheekes* pleaded *pitty*, the hardnesse of my heart would shew no *compassion*.

The 9 Commandement.
Zech 8.16
Mat.10.16
1 Cor.13 7
Matth.1,18 19

Where I should haue made conscience to *speake the truth in simplicity*, without any falsehood, *prudently* iudging aright and *Charitably* construing all things in the best part: and should haue defended the *good name* and *credit* of my neighbour: alas (vile wretch that I am) I haue belyed and *slandered* my fellow-brother, and

Psal. 50.20

25

as soone as I heard an *ill report*, I made my *tongue* the *instrument* of the Diuel, to blazon that abroad vnto others, before I knew the truth of it my selfe. I was so farre from speaking a *good word*, in defence of his *good name*, that it tickled my heart in secret to heare one, that I enuied to bee taxed with such a blemish, though I knew that otherwise the graces of God shined in him in aboundant measure. I made *iests* of *officious*, and *aduantage* of *pernicious* lies: herein shewing my selfe a right *Cretian*, rather then an vpright *Christian*.

Psal. 15. 3 Heere confesse, if thou hast belyed or slandered thy neighbour, or not spoken the truth, to cleare his innocencie when thou wast called thereto. Tit. 1. 12. *The 10. Commandement.* Heb. 13 5 1 Tim, 6. 6 Phil. 4. 11 12.

And lastly (O Lord) where I should haue rested *fully contented* with that *portion* which thy Maiestie thought meetest to bestow vpon mee in this *pilgrimage*: and reioyce in *anothers* good as in mine *own*: alas my life hath beene nothing else

else but a *greedy lusting* after this neighbours *house*, and that neighboures *land*; yea, secretly wishing such a man dead, that I might haue his *liuing* or *office* coueting rather those things which thou hast bestowed on *another*, rather then beeing thankfull for that which thou hast giuen vnto *my selfe*. Thus I, O Lord, who am a *carnall sinner*, and *sold vnder sinne*, haue transgressed all thy holy and spirituall Commandements, from the *first* to the *last*, from the greatest vnto the *least*; and here I stand guilty before thy Iudgement seat, of all the breaches of all thy lawes, and therefore lyable to thy *Curse* and to all the miseries that *Iustice* can power foorth vpon so *cursed* a creature. And whither shall I goe for deliuerance from this misery? *Angels* blush at my rebellion. And will not helpe mee, *Men* are guilty

guilty of the like *transgression*, and cannot helpe themselues. shall I then despaire with *Cain* or make away my selfe with *Iudas*? No, Lord: for that were but the to end miseries of this life, and to begin the endlesse torments of Hell, I will rather appeal to thy *Throne of Grace*, where mercy *raignes* to pardon *abounding* sinnes, and out of the depth of my *miseries*, I will cry with *Dauid*, for the *depth* of thy *mercies*. *Though thou shouldest kill mee with afflictions*, *yet will I*, like *Iob*, *put my trust in thee*. Though thou shouldest drawe mee in the Sea of thy displeasure, with *Ionas*; yet will I catch such hold on thy mercy, that I will be taken vp dead, clasping her with both my hands. And though thou shouldest cast mee into the *bowels of Hell*, as *Ionas*, into the *Belly* of the *Whale*: yet from thence would I cry vnto

Heb. 4

Psal. 103 1
Iob 13. 12

vnto thee; *O God the Father of Heauen, O Iesus Christ the Redeemer of the World, O Holy Ghost my Sanctifier, three persons, and one eternall God, haue mercy vpon mee a miserable sinner.* And seeing the *goodnesse* of thine *owne* nature first moued thee to send thine *onely begotten Sonne* to dye for my sinnes: that by his Death I might bee reconciled to thy Maiestie: O reiect not now my penitent Soule, who being displeased with her selfe for sinne, desireth to returne to serue, and *please* thee in newnesse of life: and reach from Heauen thy helping hand to saue mee thy poore seruant, who am (like *Peter*) ready to *sincke* in the Sea of my sinnes and misery. Wash away the *multitude* of my sinnes with the *merits* of that *blood*, which I beleeue that thou hast so abundantly shed for penitent sinners.

And

And now that I am to receiue this day the *blessed Sacrament* of thy precious *Body* and *Bloud*, O Lord, I beseech thee, let thy holy Spirit, by thy Sacrament, seale vnto my soule, that by the merits of thy Death and Passion, all my sins are so freely and fully remited and forgiuen, that the curses and Iudgements which my sinnes haue deserued, may neuer haue power either to *confound* mee in this life, or to *condemne* mee in the world which is to come: for my steedfast faith is, that *thou hast dyed for my sinnes, and risen againe for my iustification*; This I beleeue, *O Lord helpe mine vnbeleefe*, Worke in mee likewise, I beseech thee, an *vnfained* Repentance, that I may heartily *bewaile* my former sins, and *loath* them, and serue thee henceforth in *newnes of life*, and greater measure of holy *deuotion*. And

Rom. 4. vlt.

And let my ſoule neuer forg
the infinite loue of ſo ſweet
Sauiour, that hath laid dow
his life to redeeme ſo vile a ſ
ner. And grant, Lord, that ha
uing receiued theſe ſeales an
pledges of my *communion* wit
thee, thou mayeſt henceforth
ſo dwell by thy *Spirit* in mee,
and I ſo liue by *Faith* in thee,
that I may carefully walke all
the dayes of my life in *godlines*
and *Piety* towards thee, and
in Chriſtian *Loue* and *Charit*
towards all thy Neighbcures
that liuing in thy *feare*, I may
dye in thy *fauour*, and after
death be made partaker of *eter*
nall life, through *Ieſus Chriſt*
my Lord and onely Sauiour,
Amen.

3. O

3. Of the meanes whereby thou mayest become a worthy Receiuer.

THese *Meanes* are duties of two sorts: the former, respecting God; the latter, our *Neighbour*. Those which respect God, are three: First, *sound knowledge*: secondly, *true faith*: thirdly, *vnfained Repentance*. That which respecteth our *Neighbour*, is but one *sincere Charity*.

1. Of the sound knowledge, requisit in a worthy Communicant.

Sound knowledge is a *sanctified vnderstanding of the first Principles of Religion*. As first, *of the Trinity of persons in the Vnity of the God-head*. Secondly, *of the Creation of Man, and his Fall*. Thirdly, *of the Curse and misery due to sin*. Fourthly, *of the Natures & Offices of Christ*,

Heb 6. 1: 2
Ioh 17. 3
1 Tim. 2. 4
1 Cor. 14 29
2 Cor. 13 5

and redemption by faith in h
death, especially of the doctrine
the Sacraments, sealing the sa
vnto vs. For, as an *house* can
not be built, vnlesse the *foun-*
dation bee first laide; no m
can *Religion* stand vnlesse it be
first grounded vpon the *cer-*
taine knowledge of Gods Word
Secondly, if wee know not
Gods will, wee can neither *be-*
leeue nor doe the same. For a
worldly businesse cannot be
done but by them who have
skill therein, so, without
knowledge, men must be
much more ignorant in diuine
and *spirituall* matters. And ye
in *temporall things* a man ma
doe much more by *light of na-*
ture: But in *religious mysteries*
the more wee relye vpon *natu-*
rall reason, the further wee a
from comprehending *spiritu-*
truth. Which discouers th
fearefull estate of those who
Rom. 8. 5. *ceiue without knowledge.*

the *more fearfull* estate of those *Pastors* who *minister* vnto them without *Catechizing*.

2. *Of sincere Faith, required to make a worthy Communicant.*

Sincere faith, is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that *Diuels* and *Reprobates* haue in an excellent measure, and doe beleeue it, and *tremble*;) but *A true perswasion as of all those things whatsoeuer the Lord hath reuealed in his Word: so also a particular application vnto a mans owne soule, of all the promises of mercy which God hath made in Christ to all beleeuing sinners*: And consequently, that *Christ and all his mercies do belong vnto him as wel as to any other*. For first, if wee haue not the righteousnesse of *Faith*, the Sacrament *seales* nothing vnto vs: & *euery man in the Lords Supper receiueth so much*

Iam. 3. 19
Heb. 4. 2.

Rom. 4. 11

as hee beleeueth. Secondly, be-
cause that without Faith we
communicating on *Earth*, can
not apprehend Christ in *Hea-*
Eph. 3. 17 *uen*, For as he *dwelleth in vs by*
Faith, so by *faith* we must like-
wise *eate him.* Thirdly, because
that *without faith* we cannot be
perswaded in our consciences
Heb. 11. 6 that our receiuing is *acceptable*
Rom 4 23 vnto God.

3. *Of vnfained repentance re-*
quisite for a true Com-
municant.

True Repentance *is an holy*
Esa. 55 7. *change of the Minde, when vpon*
Ez. c. 33. 11. *the feeling sight of Gods mercy*
Act. 26. 19 *and of Mans owne misery, he*
Act. 13. 39 *turneth from all his knowne and*
Luk. 1. 74. *secret sinnes, to serue God in ho-*
75 *linesse and righteousnesse all the dayes*
of his dayes. For as he that is
glutted with *meat* is not apt to
eat *bread*: so hee that is stuffed
with sinnes, is not fit to receiue
Heb. 2. 3. Christ. And a *conscience* defiled
14 with wilfull fruitlesse, re-
Tit. 1. 15

the vse of all *holy things vn holy* vnto vs. Our sacrificed spotles passeouer cannot be eaten with the sowre leauen of malice and wickednes, saith *Paul*, 1 *Cor.* 5. 8. Neither can the old bottles of our corrupt and impure cō-sciences retaine the new wine of Christs precious blood, as our Sauiour saith, *Mark.* 2. 22. Wee must therefore truely repent, if wee will bee worthy partakers.

1. *The dutie to bee performed in respect of our neighbour, is Charity.*

Charity is a hearty forgiuing of others who haue offended vs, and after reconciliation, an outward vnfained testifying of the inward affections of our hearts by gesturs, words and deeds, as oft as we meet, and occasion is offered for first, without *loue* to our neighbour, *no sacrifice is acceptable* vnto God. Secondly, because one cheife end wherefore

Matt 5. 24 25.

Ioh. 13. 14 34. 35.

Mat. 6. 12. 14 15. and 18. 35.

the *Lords Supper* was ordained is, to *confirme* Christians lo one towards another. Thirdly no man can assure himself that his *owne sinnes* are forgiue of God, if his heart cannot yeelde to forgiue the faults o men that haue offended him. Thus farre of the *first sort* o duties which wee are to per forme before wee come to th Lords Table, called *Preparati on.*

2. *Of the second sort of duties which a worthy Communica is to performe at the receiving of the Lords Supper, calle Meditation.*

THis Exercise of spiritua *Meditations*, consists in di uers points.

First, when the *Sermon* i ended, and the *Banquet* of t *Lords Supper* begins to be ce brate

brated, meditate with thy selfe how thou art inuited by Christ to be a Guest at his *holy Table*, and how louingly hee inuiteth thee: *Ho, euery one that thirsteth, come ye to the waters of life &c. Come, buy wine and milke, without money, and without price: eate ye that which is good let your soule delight it selfe in fatnesse, Take ye, eate ye: this is my body, which was broken for you; drinke ye all of this: for this is my blond which was shed for the remission of your sins.* What greater *honour* can be vouchsafed, than to bee admited to sit at the Lords owne Table? What *better fare* can be afforded, than to feede of the *Lords* owne Body and Blood? If *Dauid* thought it to bee the *greatest fauour* that hee could shew vnto good *Barzillai*, for all the kindnesse that hee shewed vnto him in his troubles, to offer him, *that hee should feed with him at his*

Matt. 22
1 Pet. 1.

Isa. 55. 1. 2

Mat. 26. 26
27. 28. &c

2 Sam. 19.
33.

owne Table in Ierusalem; how much greater fauour ought we to account it. when *Christ doeth indeed feed vs in the Church his owne Table, and that with his owne most holy Body and Blood?*

Gen. 22. 5. 2. as *Abraham*, when hee went *vp to the Mount*, to sacrifice *Isaac* his Sonne, left his seruants beneath in the valley: so when thou commest to the spirituall sacrifice of the *Lords Supper*, lay aside all earthly *thoughts*, and *cogitations*; that thou mayest wholly contemplate of *Christ*, and offer vp thy *Soule* vnto him, who sacrificed both his *Soule* and *Body* for thee.

3. Meditate with thy selfe, how precious and venerable is the *Body* and *Bloud* of the *Sonne of God*, who is the Ruler of heauen and earth; the Lord at whose backe the *Angels* tremble, and by whom *the*

the quicke and dead ſhall bee judged at the laſt day, and thou among the reſt. And how that it is hee, who hauing beene *crucified* for thy ſinnes, offereth now to bee receiued by Faith into thy *ſoule.* On the other ſide, conſider how ſinfull a creature thou art; how altogether vnworthie of ſo holie a *Gueſt*: how ill deſeruing to taſte of ſuch ſacred food, hauing beene *conceiued in filthineſſe*, and *waltowing* euer ſince in the myre of iniquitie; bearing the Name of a Chriſtian, but doing the workes of the Deuill; adoring Chriſt with an, * *Ave Rex* in thy mouth, but *ſpitting oathes* in his face, and crucifying him anew with thy graceleſſe actions.

* Haile King.

Fourthly, ponder then, with what face dareſt thou offer to touch *ſo holy* a body with ſuch defiled hands? Or to drinke ſuch precious Blood with ſo

lewd and *lying* mouth, or to lodge so *blessed* a Guest in so vncleane a stable? For if the *Bethshemites* were slaine, for but looking *irreuerentlie* into the *Arke of the olde Testament*, what iudgement mayest thou iustlie expect, who with such *impure* eyes and heart, are come to see and receiue the *Arke* of the *New Testament*, in which *dwelleth all the fulnesse of the God-head bodilie*.

Col. 2. 39.

2 Sam. 6. 7.

If *Vzza* for but touching (though not without *zeale*) the *Arke* of the Couenant, was *stricken with sudden death*, what *stroakes of diuine Iudgement*, mayest thou not feare, that so rudelie, with *vncleane* hands, doest presume to handle the *Arke of the eternall Testament*, *where are hid all the treasures of wisedome, and knowledge*.

If *Iohn Baptist* (the holyest Man that was borne of a Woman

man) thought himselfe vnworthie to beare his shooes, O Lord, how vnworthie is such a *prophane wretch*, as thou art, to eate *his holie flesh*, and to drinke *his precious Blood*? Mat. 3. 11

If the blessed Apostle Saint *Peter*, seeing but a *glympse* of *Christs almightie power*, thought himselfe vnworthie to *stand* in the *same Boate* with him; how vnworthie art thou to sit with Christ at the *same table*, where thou mayest behold the *infiniteness* of his *Grace*, and *Mercie* displayed?

If the *Centurion* thought that the roofe of *his house* was not worthie to harbour so Diuine a Guest, what roome can there bee fit vnder thy *ribbes*, for *Christes Holinesse* to dwell in? Matt. 8. 8

If the *Blood-issued* sicke Woman feared to touch the *Hemme of his Garment*; how shouldest thou tremble to eate his

his *flesh*, and to drinke his *All-healing blood*;

Yet if thou commest humbly, in *Faith*, *Repentance*, and *Charitie*, abhorring thy sinnes past, and purposing vnfainedly to amend thy life henceforth, let not thy former sins affright thee; for they shall neuer be layd vnto thy charge: and this Sacrament shall seale vnto thy soule, that all thy sinnes and the *iudgements* due vnto them, are fullie *pardoned*, and cleene washed away by the *blood* of Christ. For, this Sacrament was not ordained for them who are *perfect*, but to helpe *penitent* sinners vnto *perfection*. Christ came, *not to call the righteous, but sinners to repentance*: And hee saith, *That the whole need not a Physician, but they that are sicke*. *These* hath Christ *called*, and when they *came*, *them* hath hee euer *helped*. Witnesse the whole Gospel,

Matt. 9. 12 13. Mar. 11. 28

which

which testifieth, that not one sinner, who came to *Christ* for mercy, went euer away without his errand. Bathe thou likewise thy *sicke Soule* in this *Fountaine of Christes Blood*; and doubtlesse, according to his promise, *Zach.* 13. 1. Thou shalt be healed of all thy *sinnes* and *vncleannesse*. Not *sinners* therefore; but they who are vnwilling to repent of their sinne, are debarred this Sacrament.

Fiftly, meditate, that Christ left this sacrament vnto vs, as the chiefe *Token* and *pledge* of his *Loue*: not when wee would haue made him a King, *Ioh* 6. 15. (which might haue seemed a requitall of kindnesse) but when *Iudas* and the High Priestes were conspiring his *Death*, (therefore wholly of his mere fauour.) When *Nathan* would shewe *Dauid* howe entirelie the *poore man*

loued

loued his sheepe; that was killed by the *rich man*: *Hee gaue her* (saith hee) *to eate of his owne morsels, and of his owne cuppe to drinke.* 2 *Samuel* 12. 3. And must not then the loue of *Christ* to his *Church* be vnspeakable, when he giues her his *own flesh* to *eate*, and his *owne Blood to drinke*, for her spirituall and eternall nourishment? If then there bee anie loue in thine heart, take the *cuppe of Saluation* into thy hand, and pledge his *loue* with *loue* againe, *Psal.* 116. 11.

Sixtlie, when the Minister beginneth the holie consecration of the Sarcament, then lay aside all praying, reading, and all other Cogitations whatsoeuer: and settle thy meditations onelie vpon those holie *Actions* and *rites*: which according to *Christs institution*, are vsed in and about the holie Sacraments: For it hath

hath pleased GOD (considering our weaknes) to appoint those Rites as meanes, the better to lift vp our mindes to the serious contemplation of his *heauenlie Grace.*

VVhen therefore thou seest the Minister putting aparte *Bread* and *Wine* on the *Lords Table*, and consecrating them by prayers, and the rehearsall of *Christs institution*, to bee an holie *Sacrament* of the blessed *Bodie* and *Blood* of Christ; then *meditate* how GOD the Father, of his *meere* loue to mankinde, *set apart* and *sealed* his *onelie begotten Sonne*, to bee the *All sufficient* meanes, and onelie *Mediatour*, to *redeeme* vs from *sinne*, and to *reconceile* vs to his *grace*, and to bring vs to *glorie.*

When thou seest the Minister breake the *Bread*; beeing blessed, thou must meditate, that *Iesus Christ*, the eternall

nall Sonne of GOD was p
to death, and his blessed *So*
and *Bodie* (with the sense o
Gods anger) broken asunde
for thy sinnes, as verilie, a
thou now seest the holie Sacra
ment to bee broken before
thine eyes: And withall ca
to minde the haynousnesse o
thy sinnes, and the greatnes
of Gods hatred against th
same; seeing *Gods iustice* could
not bee satisfied, but by such a
Sacrifice.

When the Minister hath bles
sed and broken the Sacrament,
and is addressing himselfe to
distribute it; then meditate,
That the King (who is the
Master of the feast) *stands at*
the Table to see his Guestes; and
looketh vpon thee, whether
thou hast on thee thy *Wed*
ding Garment. Thinke also
that all the holie [d] *Angels*
that attend vpon the Elect in
the Church, and [b] doe *desire to*
behold

Mat. 22. 11 This Wedding Garment is Righteousnesse and true Holinesse.
Apoc. 19. 8
Eph 4. 24
a 1 Cor. 11 10
Ephe. 1
b 1 Pet. 12

behold the celebration of these holy Mysteries, doe obserue thy reuerence and behauiour: Let my Soule therefore, whilest the Minister bringeth the Sacrament vnto thee offer this or the like sort Soliloquie vnto Christ.

A sweete Soliloquie, to bee said betwixt the Consecration and Receiuing of the Sacrament.

IS it true indeed, that God will dwell on Earth? Behold, the Heauen, and the heauen of heauens arè not able to containe thee: how much more vnable is the soul of such a sinfull caytife as I am to receiue thee? 1 Kin. 8. 27

But seeing it is thy blessed pleasure, to come thus to [a] Sup with mee, and to [b] dwell in mee, I cannot for ioy but burst out, and say. What is man a Apoc. 3. 29 b Ioh. 14.

man, that thou art so mindefu
him and the Sonne of man, th
thou so regardest him? VV
fauour soeuer thou vouch
fest mee in the *abundance*
thy *Grace*, I will freely *con*
what I am in the *wretched*
of my *Nature*. I am in a wo
Rom. 7.14 a carnall Creature, whose ve
Soule is *'sold vnder sinne*!
d Vers. 24 wretched man, compassed
e Mat. 9.13 bout with [d] *a body of death*
Mat. 11. 18 Yet, Lord, seeing thou [e] *call*
here I come; and seeing tho
call'est *sinners*; I haue thru
my selfe in among the rest;
seeing thou call'st *all* w
their *heauiest loads*, I see
reason why I should stay be
hind. O Lord, I am *sicke*,
whither should I goe, but
to thee the *Physitian* of
Soule? Thou hast cured *many*
but neuer diddest thou meet
with a more miserable Pa
ent: for I am more *leprous* th
Gehazi, more *vncleane* th

Meg

Magdalene, more blinde in ſoule, than *Bartimeus* was in Body; for I haue liued all this while, and neuer ſeene the *true light* of thy Word: My *ſoule* runnes with greater *fluxe* of *ſinne*, than was the *Hemoriſſe* *iſſue of blood*. *Mephiboſheth* was not more *lame* to *goe*, than my Soule is to walke after thee in loue. *Ieroboams Arme* was not more *withered* to ſtrike the Prophet, than my hand is *maymed* to releeue the poore. Cure *mee*, O Lord, and thou ſhalt doe as great a work as in curing *them all*. And though I haue *all* their *ſinnes* and *ſores*; yet Lord, ſo *aboundant* is thy *grace*, ſo great is thy *Skile*, *that if thou wilt*, thou canſt with a *word* forgiue the *one*, and heale the other: And why ſhould I doubt of thy *good will*, when to ſaue mee; will coſt thee now but one *louing ſmile*: who diddeſt ſhew thy ſelfe ſo

so willing to redeeme mee
though it should cost thee
thy Heart bloud; and now o
rest so gratiously vnto mee
assured pledge of my redem
2 Sam.7.21 tion by thy *blood*; *who am I,*
Lord God? and what is my m
rit, that thou hast bought m
with so *deare a price?* It
meerely thy *mercy*; *and If;*
Gen,42.13 *Lord, am not worthy the leas*
all thy mercies: much lesse to b
a partaker of this holy Sa
ment, the greatest *pledge* of t
greatest *mercy*, that euer th
didst bestow vpon those *sou*
men whom thou loues t. Ho
might I in respect of m
owne vnworthinesse, cry o
for feare at the sight of thy
1 Sam.5.7 *ly Sacrament*, as the *Philist*
did, when they saw the arke
God come into the assembl
Woe now vnto mee a sinner; h
that thy *Angell* doeth co
Mat. 18,5 fort mee, as hee did the
man: *Feare thou not, for I*

hat thou seekest Iesus which was crucified. It is thou indeed that my soule seeketh after. And here thou offerest thy selfe vnto mee in thy blessed Sacrament. If therefore *Elizabeth* thought herselfe so much *honoured*, at thy presence in the *wombe* of thy blessed Mother, that the *Babe sprang in her belly for ioy*, how should my foule leape within mee for ioy, now that thou commest by thy holy Sacrament, to dwell in my heart for euer? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himselfe* should come thus to visit mee! Indeed Lord, I confesse with the faithfull *Centurion*, that *I am not worthy that thou shouldest come vnder my roofe*; and that if thou *didst but speake the word onely, my Soule should be saued*; yet seeing it hath pleased the riches of thy *grace*, for the better strengthning of my

Luk 2. 43. 44.

Mat. 8. 8.

my *weakeneſſe*; to ſeale thy mer-
cy vnto me, by thy *viſible ſigns*
as well as by thy *viſible Word*.
In all thankefull humility my
Soule ſpeakes vnto thee with
the bleſſed Virgin: *Behold, the*
Luk 1. 38. *handmaid of the Lord, bee it vnto*
Apoc. 3. 20 *mee according to thy word, Knock*
Luk 18. 23 thou, Lord, by thy *Word and*
Sacraments, at the doore of my
Heart, and I will, like the
Publican, with both my fiſts,
knocke at my *breſt*, as faſt as I
can, that thou mayeſt enter in:
And if the doore will not o-
pen faſt enough, *breake* it open,
O Lord, by thine Almighty
power, and then enter in, and
dwell there for euer, that I
may haue cauſe with *Zacheus*
to acknowledge, *that this day*
Luk 19. 9 *ſalvation is come into mine houſe*.
And caſt out of mee whatſo-
euer ſhall bee offenſiue vnto
thee: For I reſigne the whole
poſſeſſion of my heart vnto thy
ſacred Maieſtie, intreating that

I

I may not liue hence-foorth, but that thou mayest *liue* in mee *speake* in me, walke in me, and so to *gouerne me* by thy *spirit*, that nothing may bee *pleasing* vnto mee, but that which is *acceptable* vnto thee: That finishing my course in the life of Grace, I may afterward liue with thee for euer in the Kingdome of glory, Grant this, *O Lord Iesus* for the merits of thy death and blood shedding, *Amen*.

When the Minister bringeth towards thee the *Bread* thus *blessed* and *broken*, and offered it vnto thee, bids thee *take eate &c.* then meditate that *Christ himselfe* commeth vnto thee, & both *offereth*, and *giueth* indeed vnto thy faith *his very body and blood*, with all the *merits* of his *death* and *passion*, to feed thy Soule vnto *eternall* Life: as surely as the Minister offereth and giueth the outward signes that feede thy body vnto

to this *temporall life*. The *b*
of the Lord is giuen by the
nister, but the *bread which*
Lord, is giuen by *Christ*
selfe.

Sacramentum vescitur sacramento.

When thou takest the br
at the Ministers hand to eat
then *rowze* vp thy soule to
prehend Christ by faith, and
apply his merits to heale
miseries. Imbrace him as swe
ly with thy *Faith* in the S
rent, as euer *Simeon* hug
him with his *armes* in his
ling clouts.

As thou *eatest* the Brea
imagine that thou seest Chr
hanging vpon the Crosse, and
his vnspeakeable torme
fully satisfying GODS iu
for thy sinnes: and striue
bee as verily partaker of
spirituall grace, as of the
mentall signes. For, the *T*
is not absent from the *s*
neither doeth *Christ* dec
when he saith, *This is my B*

nt he *giueth himself* indeed to
nery soule that *spiritually* re-
eiues him *by faith*. For as ours
s the *same supper* which Christ
dminist ed : so is the same
Christ veri y present at his
wne Supper, not by any *Papal*
ransubstantiation but by a *sa-
rament all participation*, wherby
e doth truly feed the faithfull
nto eternall life: not by *come-
ing downe* out of heauen vnto
hee, but by *lifting thee* vp from
he earth vnto *him*. Accordiug
o that old saying; *Sursum cor-
da*, Lift vp your hearts : And
here the carkeis is, thither will

*Christ cals it his bodie, not the signe of his bodie, because this Sacrament was instituted not onlie to signifie, but also to communicate the spirituall graces that they represent: and by the signes to draw our mindes to the graces signifi-

d. So *Euthymius* in Matth: 19. *Non dixit dominus Hæc signa corporis mei, sed, Hoc est corpus meum. Oportet ergo non ad naturam eorum, quæ proposita sunt aspicere, sed ad eorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem fusuri sunt, qui crucifigant. Sacramentum aliquid vobis commendans: spiritaliter intellectum vivificabit vos*, Augustinus in *Psa.* 98. Speaking in the person of Christ. The Disciples did not eate Christ corporallie and substantiallie in the first Institucion: no more doe wee in the reiteration of the same Supper.

the Eagles resort, Matth. 2

When thou seest the
brought vnto thee *apart*
the *Bread* then remember
the *blood of Iesus Christ* w
verily separated from his b
vpon the Crosse', *for the r*
sion of thy sinnes: And this
is the *seale of the new Cov*
which God hath made, to
giue all the sinnes of all pe
sinners that beleeue in the m
of his blood-shedding. For
Wine is not a *Sacrament*
Christs blood contained i
veines; but as it was *shed* o
his body vpon the Crosse
Mat, 26. 28 *the remission of the sins* of all
beleeue in him.

As thou drinkest the W
and powrest it out of th
into thy Stomacke; me
and beleeue, that by th
rits of that Blood,
Christ shed vpon the C
all thy sinnes are as w
ginen. as thou hast now

his Sacramentall wine, and haſt it in thy ſtomacke. And in the *inſtant* of drinking, ſettle thy Meditation vpon Chriſt as he hanged vpon the Croſſe; as if like *Mary* and *Iohn*, thou didſt ſee him *nayled*, and his *blood running down his bleſſed ſide*, out of that *gaſtly wound*, which the *Speare* made in his *innocent Heart*; wiſhing thy *mouth* cloſed to his *ſide*, that thou mighteſt receiue that *precious Blood* before it fell to the *duſty earth*: And yet the *actuall drinking* of that *reall blood* with thy mouth would be nothing ſo * *effectuall*, as this *Sacramentall drinking* of that blood ſpiritually by *Faith*. For one of the *Souldiers* might haue drunke, that and beene ſtill a *Reprobate*, but whoſoeuer drinketh it *ſpiritually by Faith* in the Sacrament, ſhall *ſurely* haue the *Remiſſion* of his ſinnes, and *Life* euerlaſting.

* If remiſſion of ſins and eternall life had bin appropriated to the drinking of the reall blood, doubtleſſe *Iohn* and *Mary* wold haue made meanes to haue drunk it, but *Iohn* aſcribes the vertue to beleeuing that it was ſhed.

As thou feelest the n
mentall Wine which thou
drunke, *warme* thy
stomacke: So endea
feele the *Holy Ghost* cha
thy Soule in the ioyfull
rance of the forgiuen
all thy sinnes, by the
of the bloud of Christ.
this end, God giueth
faithfull soule; together
1 Cor. 12. 13 the *Sacramentall bloud*, th
ly Ghost to drinke. Wa
made to drinke into on
And to lift vp thy mind
Rom. 8. 34, Heb. 7. 25 the contemplation of
Heb. 9. 24 as hee was crucified vp
Crosse; to consider th
now *sits in glory at the righ*
of his Father, making
sion for thee, by presenti
his Father the *vnualu*
rits of his death, wh
once suffred for thee, to
his Iustice for the sin
thou dost *daily* commit
him.

After thou haſt eaten and drunke both the Bread and Wine, labour that as thoſe *Sacramentall ſignes* doe turne to the nouriſhment of thy *Body* and by the digeſtion of heate become one with thy ſubſtance: ſo by the *operation* of *Faith* and the *Holy Ghoſt*, thou maieſt become *one* with *Chriſt* and *Chriſt* with *thee*: and ſo maieſt feele thy *Communion* with *Chriſt confirmed*, and increaſe daily more and more. That as it is impoſſible to ſeparate the *Bread* and *Wine* digeſted into the blood and ſubſtance of thy body: ſo it may be more impoſſible to part *Chriſt* from thy *Soule*, or thy *Soule* from *Chriſt*.

1 Cor. 10 17

Vnus eſt panis cor pus unum ſumus omnes qui de uno pane & de uno calice participamus.

Sacramenti non autem neceſſitate unus numero

Laſtly, as the Bread of the Sacrament, though conſected of many Graines, yet makes but *one bread*; ſo muſt thou remember, that though all the faithfull are *many*; yet are they

they all but *one mysticall Body* whereof *Christ is Head*. [illegible] therefore thou must loue euery Christian as thy selfe, and as a member of thy bodie.

Thus farre of the duties to be done at the receiuing of the holy Sacrament, called *Meditation*.

3. *Of the duties which we are to performe after receiuing of the holy Communion, called Action or Practice.*

THe dutie which wee are to performe *after* the receiuing of the *Lords Supper*, is called *Action* or *Practice*: without which all the rest will ministe vnto vs no comfort.

The *Action* consists of two sorts of duties: first such as we are to performe in the Church, or else after that wee are gone *home*.

The

These that wee are to performe in the *Church*, are either seuerall from our owne *soules*, or else, ioyntly with the *Congregation*.

The seuerall duties which thou must performe from thine owne Soule, are three: First, thou must bee carefull (that forasmuch as Christ now *dwelleth* in thee, therefore) to entertaine him in a *cleane heart* and with *pure affections*: for, the *Most holy* will bee holy with the *Holy*: for if *Ioseph* of *Arimathea*, when hee had begged of *Pilate* his dead *bodie*, to burie it, wrapped it in *sweete odoures*, and *finne linnen*, and laid it in a *new Tombe*; how much more shouldest thou lodge *Christ* in a *new Heart*, and perfume his Roomes with the *odoriferous Incense of Prayers*, and all *pure affections*? If God required *Moses* to prouide a *Pot of pure Gold* to keepe the

Sancta non nisi sancte & sanctis. Psal. 18. 26.

Manna that fell in the wi
neſſe: with a pure heart
deſt thou prouide to re
this diuine *Manna*, that is
downe from heauen.

And as thou cameſt forth
Luk. 2.46. ing, like *Ioſeph* and *Mary*
ſeeke Chriſt in the *Temp*
now hauing there found
in the middeſt of his *Word*
Sacraments, be carefull with
to carry him home with
as they did.

And if the man that
Luk 15.v6 but *his loſt Sheepe*, *reioyc*
much, how canſt thou, ha
found *the Sauiour of the wo*
but reioyce *much more?*

Secondly, thou muſt
the ſacrifice of a priuate Tha
giuing vnto God for his in
mable grace and mercy, fo
this action is cõmon vnto
whole Church: ſo is it appl
particularly to every one
the faithfull in the Chur
and for this particular mer
cy

euery soule must joyfullie offer vp a particular Sacrifice of *Thanks-giuing*. For if the *wise men* reioyced so much when they saw the *Starre* which conducted them vnto Christ, and worshipped him so deuoutlie, when hee lay a *Babe* in the *manger*, and offered vnto him their *Gold*, *Myrrh*, and *Frankincense*: how much more should st thou reioyce now, that thou hast both seene and receiued this *Sacrament*, which guideth thy Soule vnto him where hee *sitteth at the hand of the Father in glorie*? And thither lifting vp thine heart, adore him, and offer vp vnto him the *Gold* of a pure *Faith*, the *Myrrh* of a *mortified heart*, and this or the like *sweete Incense* of *Prayer*, and *Thankesgiuing*.

A Prayer to bee said after the receiuing of the Communion.

WHat shall I render vnto Thee, O (blessed Sauiour) for all these thy *singes*, which thou hast so graciously bestowed vpon my soule? How can I sufficiently thanke thee, when I can scarce expresse them? where thou wilt test haue made mee a Man, thou madest mee a Man in thine owne *Image*: When by sinne, I had lost both thine *Image*, and my selfe; thou didst renew in mee thine *Image* by thy *Spirite*, and didst redeeme my Soule by thy Death againe: And nowe thou hast giuen vnto mee thy Sonne, a pledge of my *Redemption*; thou hast giuen thy selfe vnto mee, *O blessed Redeemer*. Oh, what an inestimable *treasure of riches*, and ouerflow-

F

fountaine of grace hath hee got, who hath gained thee! No man euer *touched* thee by *faith*, but thou diddeſt *heale* him by *grace*: For thou art the *Authour* of *Saluation*, the *remedie* of all *euils*, the *medicine* of the *ſicke*, the life of the *quicke*, and the *reſurrection* of the *dead*. Seemed it a ſmall matter vnto thee to appoint thy holie *Angels*, to attend vpon ſo vile a Creature as I am; but that thou wouldeſt enter thy ſelfe into my *Soule*, there to *preſerue*, *nouriſh*, and *cheriſh* mee vnto life euerlaſting?

If the *Carkaſſe* of the *dead* Prophet could reuiue a *dead man* that touched it, how much more ſhall the *liuing bodie of the Lord of all Prophets* quicken the faithfull, in whoſe heart hee *dwelleth*? And if thou wilt raiſe my body at the *laſt* day out of the duſt; how much more wilt thou now *reuiue* my Soule, which

2 King 13. 21

Which thou haſt *ſanctified* with thy *Spirit*, and *purified* with thy *blood*? O Lord what could I more deſire, or what could thou more beſtow vpon mee, than to giue mee thy *Body* for *meate*, thy *Blood* for *drinke*, and to lay downe thy *Soule* for the price of my redemption? Thou Lord, endureſt the *paine*, and I doe reape the *profite*: I receiued *pardon*; and thou didſt beare the *puniſhment*. Thy *tears* were my *Bath*, thy *woundes* my *weale*, and the *iniuſtice* done thee, ſatisfied for the *iudgement* which was due to mee. Thou by thy *Birth*, thou art become my *Brother*; by thy *Death*, my *Ranſome*; by thy *Mercie*, my *reward*; and by thy *Sacrament* my *nouriſhment*. O diuine food by which the *ſonnes of men* are transformed into the *ſonnes of God*, ſo that *mans nature* dyeth and *Gods nature* liueth, and quickeneth vs. Indeed, all *creatures* wo

wondred, that the Creatour would bee incloſed nine Moneths in the Virgins Wombe, (though her wombe being repleniſhed with the holie *Ghoſt*, was more ſplendid then the *Starrie Firmament*.) But that thou ſhouldſt thus humble thy ſelfe to dwell for euer in mine Heart, which thou foundeſt more vncleane than a *dung-hill*, it is able to make all the Creatures in Heauen and Earth to ſtand amazed. But ſeeing it is thy free grace and meere pleaſure thus to enter and to dwell in mine heart, I would to God that I had ſo pure a heart as my heart could wiſh, to entertaine thee. And I who is fit to entertaine Chriſt? or who, though inuited, would not chuſe with *Mary*, rather to kneele at thy feete, than preſume to ſit with thee at thy Table? Though I want a *pure heart* for thee to *dwell* in, yet *weeping eyes* ſhall neuer

neuer bee wanting to wash t
blessed feete, and to lament m
filthie sinnes. And albeit I ca
not weepe so many *teares* a
may suffice to wash thine hol
Feete, yet Lord, it is sufficien
that thou hast shedde *Blo*
enough to cleanse my sinnefu
soule. And I am fully (O Lord
assured, that all the *daintie fare*
wherewith the *disdainfull Pha-*
risee entertained thee at his ta
ble, did not so much pleas
thee, as *those teares* which peni
tent *Marie* powred vnder the
Table. I would therefore with
with *Ieremie*, that *my head were*
a fountaine of teares, that seein
I can by no meanes yeelde su
ficient thankes for thy loue to
mee; yet I might by continuall
teares, testifie my loue vnto
thee. And though no man is
worthie of so infinite a grace
yet this is my comfort, *that he*
is worthy, who thou in fauour do
counte st worthy. And seeing th
no

now of thy meere grace thou haſt counted mee (among others thy choſen) worthie of this vnſpeakeable fauour, and ſealed by thy Sacrament, the *aſſurance of thy loue*, and the *forginenneſſe of my ſins*: O Lord, confirme thy fauour vnto thy Seruant, and ſay of me as *Iſaac* did of *Iacob*, *I haue bleſſed him, therefore hee ſhall be bleſſed.* And that I may ſay vnto thee with *Dauid*, *Thou, O Lord, haſt bleſſed my ſoule, and made it thy houſe and it ſhall bee bleſſed for euer.* And ſeeing it pleaſed thee ſo *bleſſe the houſe of Obed Edom, and all his houſhold, whileſt the Arke of the Lord remained in his houſe*, I doubt not but thou wilt much more bleſſe my *ſoule* and *bodie*, and all that doe belong vnto me, now that it hath pleaſed thy Majeſtie, of thine owne good will, to *enter vnder my roofe*, and to dwell for euer in my *poore Cottage*. Bleſſe mee,

Gen. 27. 33

1. Chro. 17 27

2. Sam. 6. 11 12.

O

O LORD, so that my [illegible]
may wholly bee remitted [illegible]
thy blood, my conscience [illegible]
clarified by thy *Spirit*, my mi[illegible]
enlighened by thy *Truth*, m[illegible]
heart guided by thy *Spir*[illegible]
and my will in all thing[illegible]
subdued to thy *blessed will* [illegible]
pleasure. Blesse mee with[illegible]
graces which I want, and [illegible]
crease in mee those good gi[illegible]
which thou hast already [illegible]
bestowed upon mee. And [illegible]
that I holde thee not by [illegible]
Armes, as *Iacob*, wrest[illegible]
without mee; but inwar[illegible]
dwelling by *Faith* within m[illegible]
surely, Lord, *I will never let*[illegible]
Gen. 23. 24 &c. *go, except thou blesse mee*; [illegible]
giue mee *a new name*, *a*[illegible]
heart, *a new Spirit*, and stren[illegible]
by the *power* of God to *pre*[illegible]
over sinne and Satan. And I [illegible]
beseech thee, O Lord, desi[illegible]
to depart from mee, as t[illegible]
diddest from *Iacob*, because [illegible]
day breaketh, and thy grace [illegible]

ginne

ginneth to dawne and appeare. But I from my ſoule, humbly with the *Emauits* entreate thee, O ſweete Ieſus, *to abide with mee, becauſe it draweth toward night.* For the *night* of *temptation*, the *night* of *tribulation*, yea, my *laſt long night* of *death* approacheth: O bleſſed Sauiour, ſtay with mee therefore now and euer. And *if thy preſence goe not home with mee carry mee now from hence.* Goe with mee, and liue with mee, and let neither death nor life ſeperate mee from thee, *Driue* mee from my ſelfe, *draw* mee vnto thee. Let me be *ſicke*, but *found* in thee, and in my *weakeneſſe* let thy *ſtrength* appeare. Let mee ſeeme as *dead*, that thou alone mayeſt bee ſeene to *liue* in mee, ſo that all my *members* may bee but *Inſtruments* to act thy *motions*. *Set mee as a Seale vpon thine Heart*, and let thy *zeale* bee ſettled vpon mine

Exo. 13. 14

Cant. 8. 6.

mine, that I may bee our
loue with *all*, that I may
onely in loue with thee. A
grant, O Lord, that as th
now vouchsafest mee this
uour, to sit at thy Table to re-
ceiue this Sacrament in t
House of grace, so I may here
after through thy mercy, be
Luk 22.30 receiued to *eate and drinke at thy Table in thy Kingdome of glo-ry.* And for thy mercy, I doe here with the foure Beasts, and foure and twenty Elders, ca my selfe downe before th *Throne of Grace*, acknowled ing that it is thou that hast re *deemed mee with thy blood*, Apoc. 5. 9. *that salvation commeth only* thee. And therefore *vnto thee* Apoc. 7. 10 21. 22 *doe yeeld all praise, and glory, wisedome, and thanks, and hon and power, and might, and ma O my Lord, and my God, for e more*, Amen.

Thirdly, seeing Christ h sacrificed himselfe for th

(and all that thou canst giue is too little): therefore thou must offer thy selfe to bee a *liuing, holy, and acceptable sacrifice vnto God* by seruing him in *righteousnes and holines* all thy daies. Thus *Tertullian* witnesseth, that in his time, a Christian was known from another man, only by the *holines and vprightnes* of his life.

Rom. 12. 1

Leuit. 17. 5

2, *Of the duties which we are to do, after the Communion ioyntly with the Congregation.*

THe *duties* to be performed *ioyntly* with the *Church*; are three. First *publike Thankesgiuing*, both by *Prayers*, and *singing of Psalmes*: thus Christ himselfe and his Apostles did. Secondly, *Ioyning with the Church*, in giuing (euery man according to his abilitie) towards the *releife of the poore*.

Which is probable to haue beene the 113 Psalme.

1 Cor. 16.

Rom. 15. 25

This

This was the manner of
Primatiue Churches, to
Collections and °*Loue feasts*
ter the Lords supper, for
reliefe of the poore Chris
Thirdly, when thankes
praise is ended; then wit
reuerence to stand vp, and
receiue the *blessing of God*
the mouth of his *Minister*
to receiue it as if thou di
heare God himselfe pronou
cing it vnto thee from hea
For by pthei*r blessing*, God
blesse his people.

Thus farre of the duties
practized in the Church.

The duties which th
to practice after that th
departed home, are three
to obserue diligently, wh
thou hast truely receiued
in the Sacrament. Wh
thou mayest thus cast hy
ceiue; for seeing *his flesh*
indeede, *and his blood is*
indeede, and that hee is

o *Qui copiosiores sunt & volunt pro arbitrio quisque suo quod bisumest contribuit: & quod ita colligitur, apud p epositum deponitur: atque inde ille opitulatur populis & viduis, & qui propter morbum aut aliquam aliam causam egent, &c.* Iustin. Martyr. Apolog. 2.

p αγαπη. *Lucrum est pietatis nomine facere sumptum.* Tert. Apo. adu. Gent. cap. 39.

Numb. 6. 23 27

Ioh. 6. 56.

of grace, that no man euer *touched* him by *Faith*, but he receiued *vertue* from him; it cannot possibly bee, that if thou hast eaten his flesh, or drunke his blood, but thou shalt receiue grace and power, to bee cleansed from thy sinnes and filthinesse. For if the *Hemoriſe* that did but touch his *garment* had her *bloody issue* that continued so long *foorthwith* stanched: how much more will the *bloody issue of thy sinne* bee stanched, if thou then hast truely eaten and drunke the *very flesh and bloud of Christ*? But if thy issue still runneth, thou mayst iustly suspect thou hast neuer yet *truely touched Christ*. Mark.5.29

Secondly, seeing thou hast now *reconciled* thy selfe to *God* and *renewed* thy couenant, and *vowed* newnesse and amendment of life: thou must therefore haue a speciall care, that thou

thou doſt not yeeld to com
thy former ſinnes any mo
Mat. 12. 24 &c. knowing that the *vncleane ſpi*
rit, if euer hee can get into thy
ſoule againe, after that it is
ſwept and *garniſhed*, hee will en-
ter forcible poſſeſsion, with ſe-
uen *other diuels worſe then him-*
ſelfe: ſo that *the end of that man*
ſhall bee worſe than his beginning.
Bee yee not therefore like the
Dog that *returnes to his vomit*,
2 Pet. 2. 22 or the *waſhed Sow that wallowes*
in the mire againe. And returne
not to thy malice, like to the
Adder, who laying aſide her
poyſon while ſhe *drinks*, takes it
vp againe, when ſhe hath done.
But when either the *Diuell* or
thy *fleſh* ſhall offer to tempt and
mooue thee to relapſe into thy
former ſinnes: anſwer them as
the *Spouſe* doth in the *Canticles*
Cant. 5. 3. *I haue put off my coat* (of my for-
mer corruption) *how ſhall I put*
it on? I haue waſhed my feet,
how ſhall I defile them againe?

La

Lastly, if euer thou hast found either ioy or comfort in receiuing the holy Sacrament, let it appeare by the *eager desire* of receiuing it *often* againe. For the *Body of Christ as it was anointed with the Oyle of gladnesse aboue his fellowes*; so doeth it yeeld a *sweete sauour* than all the Oyntments of the World: The *fragrant smell* whereof alureth all soules, who haue once tested the sweeteneſſe thereof, euer after to desire oftner to taste thereof againe. *Because of the sauour of thy good Oyntements, thereof doe the Virgins loue thee. O taste* therefore, and often *see how good the Lord is, saith Dauid.* This is the *Commandement of Christ* himselfe, *Doe this in remembrance of mee*, and in doing this, thou shalt shew thy selfe best *mindfull* and *thankefull*, for his death. *For, as oft as yee shall eate this bread, and drinke this cup,*

Psal. 45. 7
Heb. 1. 9.
Cant. 1. 3
Psal. 34. 8

Scio Roma. hanc esse consuetudinem vt fideles semper, Christi corpus accipiant. Hier. Apol, adu. Iouin.

Quotidie communionem Eucharistiæ percipere non laudo nec reprehendo Omnibus Dominicis diebus communicandum suadeo & hortor, si mens sine affectu peccandi sit Aug (vel potius Genadius) lib. de Eccl. dogm. c. 53

can; yee shall shew the L
death vntill hee come. And
this be the cheife end, w
vnto both thy *receiuing* and
uing tendeth: that thou ma
bee a holy *Christian*, *Zeal*
good workes, purged from sin
liue soberly, righteously, and g
Tit. 2. 12. 14 *in this present world*; that
mayst be *acceptable to God, p*
table to thy brethren, and
fortable to thine owne soule.

Thus farre of the manner
glorifying God in thy life.

Now followeth the Practice
Piety, *in glorifying God in*
time of sickenesse. and when
thou art called to die
in the Lord.

AS soone as thou perce
thy selfe to be visited
any sickenes; meditate wi
selfe.

1. That *misery* commeth
foo

Ioh. 5. 6

foorth of the dust; neither doeth affliction spring out of the earth. Sickenesse comes not by hap or chance (as the *Philistimes* supposed, that their *Mice* and *Emroydes* came) but from mans wickednesse, which as *sparkles breaketh out.* *Man suffereth* (saith *Ieremie*) *for his sinnes.* *Fooles* (saith *Dauid*) *by reason of their transgressions, and because of their iniquities, are afflicted.* As therefore *Salomon* aduiseth a man to carry himselfe towards an earthly *prince* *If the spirit of him that ruleth, rise vp against thee, leaue not thy place, for gentlenesse pacifieth great sinnes*: so councell I thee to deale with the Prince of Princes. If the Spirit of him that ruleth Heauen and Earth; rise vp against thee, let not thy heart despaire; for repentance pacifieth great Sinnes. And *whosoeuer returneth in his afflicti-* *to the Lord God of Israel, and*

2 Sam. 6. 7

Lam. 3. 39

Psam. 107. 17

Eccle. 10. 4.

2 Chr. 15. 4

Matt. 6. 6.
Psal. 4. 4.
Lam. 3. 14
Iosh. 7. 16
&c.

seeke him. he will be found of him.

2. Shut to thy Chamb[er] doore; *examine thine owne h[eart] upon thy bed; search and try* [thy] *wayes.* Search as deligently [for] thy capitall sinne, as *Iosua* did for *Achan*, till thou findest it. For albeit God, when hee beginneth to chasten his Children, hath respect to all their sinnes; yet when his anger is incensed, he cheifly taketh occasion to chasten, and enter with them into iudgement, for some one greiuous sin, wherein they haue liued without repentance.

3. When thou hast thus considered all thy sinnes, put thy selfe before the Iudgement Seate of God, as a Fellon, or Murtherer, standing at the Barre of an earthly Iudge; and with greife and sorrow of heart *confesse* vnto God all thy knowne sinnes, especially thy capitall offences, wherewith

God

God is cheifly displeased. Lay them open with all the circumstances of the *Time*, *Place*, and *Manner* how they were commited, as may most serue to aggrauate the *hainousnesse* of thy sinnes and to shew the *contrition* of thy heart for the same. Lift vp thy hand, and acknowledge thy selfe before the righteous Iudge of heauen and Earth, guilty of eternall death and damnation, for those thy haynous sinnes and transgressions, And hauing thus *Accused* and *Iudged* thy selfe, cast downe thy selfe before the Foote-stoole of his Throne of grace: assuring thy selfe that whatsoeuer the *kings* of *Israel* be; yet the God of *Israel* is a mercifull God: And cry vnto him from a penitent and faithfull heart for mercie and forgiuenes; as eagerly and earnestly, as euer thou knewest a Malefactor, being to re-

Psal. 99. 5.
Heb. 4. 20
1 King. 20
31

ceiue his sentence, crying vn
the Iudge for fauour and pa
don; vowing amendement o
life, and (by the assistance o
his grace) neuer to commit th
like sinne any more. All which
thou mayst doe, in these or the
like words.

A Prayer when one begins to be sicke.

O Most Righteous *Iudge*;
yet in Iesus Christ, my
gratious *Father*: I wretche
sinner doe here returne vnto
thee (though driuen with *paine*
and *sickenesse*) like the *prodigal*
Childe, with *want* and *hunger*
I acknowle ge, that this sick
nesse and paine comes not by
blinde *Chance* or *Fortune*, but
by thy Diuine *prouidence*, and
speciall *appointment*. It is the
stroake of thy heauy hand
which my sinnes haue iust
deserued; and *the things that*
feare

Iob 3. 25

feared, are now fallen vpon mee: Yet I, doe well perceiue, that *in wrath thou remembereſt mercy,* when I conſider, how many and how hainous are my *ſinnes* and how few and eaſie are thy *corrections.* Thou mighteſt haue ſtruken mee with ſome fearefull and ſudden death, whereby I ſhould not haue had either *time* or *ſpace* to haue called vpon thee for grace and mercy; and ſo I ſhould haue periſhed in my ſinnes, and haue beene for euer condemned in Hell. Habak. 3.2

But thou, O Lord, viſiteſt mee with ſuch a fatherly chaſtiſement, as thou vſeſt to viſit thy deareſt Children, whom thou beſt loueſt; giuing mee (by this ſickeneſſe) both warning in time to repent, and to ſue vnto thee for grace and pardon. I take not therefore O Lord, this thy viſitation, as any *ſigne* of thy wrath or hatred

but as an assured *pledge* and to
ken of thy fauour and lou
kindnesse, whereby thou do
with thy temporall Iudge-
1 Cor. 11. 13 ments draw mee to *iudge my selfe*, and to repent of my wic
ked life, that I should not be
condemned with the godles
and vnpenitent world. For thy
holy Word assures mee, tha
Heb. 12. 6 9. &c. *whom thou loueſt, thou thus cha
ſteneſt*: and that *thou ſcourgeſt
euery Sonne that thou receiueſt*.
*That if I endure thy chaſtening
thou offereſt thy ſelfe vnto mee
vnto a ſonne, and that al that con
tinue in ſinne, and yet eſcape with
out correction (whereof all thy
children are partakers) are Ba
ſtards, and not ſonnes: and tha
thou chaſteneſt mee for my profi
that I may bee a partaker of thy
holineſſe.* O Lord, how full o
goodneſſe is thy Name, tha
haſt dealt with mee ſo graci
ouſly in the time of my healt
and proſperity; and now be
ing

ing prouoked by my ſinnes and vnthankefulneſſe, haſt ſuch *fatherly* and *profitable* ends, in inflicting vpon me this ſickeneſſe and correction?

I confeſſe, Lord, that thou doeſt iuſtly afflict my *Bodie* with ſickeneſſe; for my *Soule* was ſicke before of long proſperity, and ſurfeited with eaſe, peace, plenty, and fulneſſe of bread. And now, O Lord I lament and mourne for my ſinnes: *I acknowledge my wickednesse, and mine iniquities are alwayes in thy ſight.* O, what a wretched ſinner am I, *voyde* of all goodneſſe by Nature, and *full* of euill by ſinfull Cuſtome! Oh, what a world of ſinne haue I commited againſt thee, whileſt thy long ſufferance expected my conuerſion, and thy bleſſings wooed me to repentance! Yet, O my God, ſeeing it is thy propertie more to reſpect the goodneſſe of

Ezech. 19. 49

thine owne nature, then the
serts of sinners: I beseech th
O Father, for thy Sonne Ie
Christ his sake, and for the
rits of that *All-saving* De
which he hath voluntarily su
fered for all which beleeue
him; *Haue mercy vpon mee,*
Psal. 51. 1 *cording to the multitude of t*
mercies: Turne thy face aw
from my sinnes, and blot out
Verse 11. *mine iniquities: Cast mee not*
Psal. 25. 7 *of thy presence, neither reward*
according to my deserts. For
thou dost reiect me, who wil
receiue mee? or who will suc
cour mee, if thou dost forsa
mee? *But thou, O Lord, art t*
Hose. 14. 7 *helper of the helpelesse and in the*
the fatherlesse finde mercy: Fo
thogh my sinnes be exceedin
great, yet thy mercy, O Lord
farre exceedeth them all: nei
ther can I commit so many, a
thy grace can ren it and parde
Wash therefore, O Christ, m
sinnes with the vertue of th
pre

cious blood, especiallie, those sinnes, which from a penitent heart I haue confessed vnto thee: but chiefflie, O Lord, for Christ his sake forgiue mee * And seeing that of thy loue, thou diddest lay downe thy life for my ransome, when I was thine enemie: Oh, saue now the price of thine owne Blood, when it shall cost thee, but a *smile* vpon mee, or a gracious *appearance* in thy Fathers sight in my behalfe.

* Here name that sinne which most troubleth thy Conscience.

Reconcile mee once againe, O mercifull Mediatour, vnto thy Father; for though there bee nothing in mee that can please him; yet I knowe that in thee, and for thy sake, hee is *well pleased* with all whom thou accepteſt and loueſt. Math. 3. 17

And if it bee thy blessed will, remooue this Sickneſſe from mee, and restore mee to my former health againe; that I may liue longer to set foorth

foorth thy glorie; and to bee
comfort to my friendes, whi
depend vpon mee: and procu
to my selfe a more settled assu
rance of that heauenly inheri
tance which thou hast prepa
red for mee. And then, Lord,
thou shalt see how religiously
Eph. 5. 26. and wisely I shall *redeeme* th
time, which heeretofore I ha
so lewdlie & prophanely spen
And to the end that I may th
sooner and the easier bee deli
uered from this paine and sick
nesse; direct mee, O Lord, I
beseech thee, by thy Diuin
Prouidence, to such a *Physici*
and *helper*, as that (by thy *bles*
sing vpon thy meanes) I ma
recouer my former health an
welfare againe. And (good
Lord) vouchsafe, that as tho
hast sent this *sickneſſe* vnto mee
so thou wouldest likewise be
pleased to send thine *holy Spir*
into my *heart*, wherby this pr
sent sickneſſe may be sanctifi
vn

vnto mee: that I may vse it as thy *Schoole*, wherein I may learne to know the greatnesse of my miserie, and the riches of thy mercie: that I may bee so *humbled* at the one, that I *dessaire* not of the other: and that I may so renounce all confidence of helpe in my selfe, or in any other Creatour, that I may onelie put the whole rest of my saluation in thy all-sufficient merites. And forasmuch as thou knowest, Lord, how weak a vessell I am, full of frailtie and imperfections; and that by nature I am angrie and froward vnder euery crosse and affliction: O Lord, who art the *giuer of all good gifts*, arme mee with patience to endure thy blessed will and pleasure; and of thy mercie lay no more vpon me, than I shal be able to endure and suffer. Giue me grace to behaue my selfe in all patience, loue, and meekenesse, vn-

to

Iam. 1. 17. Ioh. 3. 27

1 Cor. 10. 13

to those that shall come and
site me: that I may thankfu
receiue, and willinglie emb
all good counsels and confe
tions from them: And th
they may likewise see in m
such good Examples of *Pa*
tience, and heare from me su
godlie Lessons of comfort, a
may bee arguments of my
Christian faith and profession
and instructions vnto them,
howe to behaue themselues,
when it shall please thee to vis
them with the lik affliction or
sicknes. I know, O Lord, I hav
deserued to die; & I desire no
longer to liue, then to amend
my wicked life, and in some
better measure to set forth thy
glory. Therefore, O Father,
if it bee thy blessed will, re
store mee to health againe, and
grant mee a longer life. But if
thou hast, according to thine
eternall decree, appointed by
this, sickenesse to call for me
out

out of this transitorie life; I re-
signe my selfe *into thine hands*, Psal. 31, 5
and holie pleasure; *thy blessed will bee done*, whether it bee by life or by death. Onelie I beseech thee of thy mercie forgiue mee all my sinnes, and to prepare my poore Soule, that by a *true faith*, and *vnfained repentance*, shee may bee readie against the time that thou shalt call for her out of my sicke and sinfull bodie. O heauenlie Father, who art the *hearer of prayers*, *heare thou in heauen this my prayer*, and in this extremitie graunt mee these requestes, not for any *worthinesse* that is in mee, but for the *merites* of thy beloued Sonne *Iesus*, my onelie Sauiour and Mediatour; for whose sake thou hast promised to heare vs, and to graunt *whatsoeuer wee shall aske of thee in his Name*: In his Name therefore, and in his owne wordes I conclude this my

Psal. 65. 2
1 Kin. 39. 8

Ioh. 16. 23

my vnperfect prayer, saying
Our Father which art in Heauen, &c.

Hauing thus reconceiled thy
selfe vnto God in Christ.

1. Let thy next care bee to
set thine house in order, as Isayah
uised King *Ezechias*; making
Isa. 38. 1. thy last *will* and *Testament* (if it
bee not alreadie made.) If it be
made, then peruse it, confirme
it; and for auoiding all doubts
and contentions, *publish* it be-
fore Witnesses: that (if God
call for thee out of this life)
it may stand in force, and vn-
alterable, as thy last *Will and*
Testament; and so deliuer it
locked or sealed vp in some
Boxe, to the keeping of a faith-
full *friende*, in the presence of
honest *witnesses*.

2. But in making of Te-
stament, take a religious Di-
uines aduice, how to bestow thy
benevolence; and some honest
Lawer

Lawyers, counsell to contriue it according to *Law*.

Dispatch this, before thy sickenesse doth *encrease*, and thy memorie decay; lest ethe: wise thy *Testament* prooue a *Dotement*, and so bee another mans *Fancie*, rather than thy *Will*.

3. To prouent many inconueniences, let mee recommend to thy discretion two things.

1. If God haue blessed thee with anie competent state of Wealth, make thy *Will* in thy *health time*: It will neither put thee *further* from thy goods, nor hasten thee *sooner* to thy death; but it will be a greater ease to thy *minde*, in freeing thee from a great *trouble*, when thou shalt haue most neede of quiet. For when thine *house* is set in order, thou shalt bee better enabled to set thy *Soule* in order, and to dispose of thy journey towards God.

2. If thou hast Children giue

giue to euerie one of them
portion, according to thine
bilitie, in my life time; that t
life may seeme an *ease*, and n
a *yoake* vnto them: yet so gi
as that thy Children may b
still beholding vnto *thee*, a
not *thou* vnto *them*. But if th
keepe all in thy hands whil
thou liuest, they may than
death and not *thee*, for the po
tion that thou leauest them
If thou hast no Children, an
the Lord hath blest thee wi
a great portion of the good
of this World, and if tho
meanest to bestow them vp
any *charitable* or *pious* uses, pu
not ouer that *good worke*, t
the trust of others; seeing tho
seest how *most* of other men
Executors, prooue *almost Execu-*
tioners: And if friends bee so
vnfaithfull in a mans life; ho
much greater cause hast tho
to distrust their fidelity aft
thy death?

La-

Lamentable experience sheweth, how many *dead mens Wills* haue of late either beene quite *concealed*, vtterly *ouerthrowne* or by Cauils and Quirkes of Law *frustrated*, or *altered*: whereas by the *Law of God*, the Will of the dead should not bee *violated* but all his godly intentions *conscionably* performed and fulfiled, as in the sight of God: who in the day of the *Resurrection*, will be a *iust Iudge*, both of the *quicke* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtfull*, it should be * construed; as it might come neerest to the honour of God, and the *honest intention* of the *Testator*. But let the *vengeance* due to such vnchristian deeds, light one the *Actors* that *doe* them; not on the *Kingdome* wherein they are suffred to bee done. And let other *Rich men* bee warned by such *wretched examples*, not to *marry*

Gal. 3. 15
Heb. 9. 17

2 Cor. 4. 10
Eccle. 12. 14
Rom 2. 15.
1 Cor. 4. 5
Acts 7. 32
32

Voluntas testatoris inspicienda est quam verba. l. cum virum ff. sum. C. de fide, cum ff ad leg. Fab. l si. ff ad treb. l. ubi. sect te rogo.

* *Matrimonium inter Aurum et Arcam diuortium inter Deum & Animam* Aug. *Fœlix quem faciunt aliena pericula cautum.*

* *marry* their *minds* to t*money*: as that they will doe *good* with their *goods*, till de diuorceth them. Consider therefore the shortnes of th owne life; and the *vncerta* of *others iust dealling* after t death, in these *vniust dayes*; l mee aduise thee (whom G hath blessed with ability; a an intent to doe good (to c come in thy *life time*, thine *Administrator*; make thine hands thine *Executors*, & thi *owne eyes* thy *Ouerseers*; can thy *lanthorne* to giue her lig *before thee* and not behind th giue *God* the glory, and tho shalt receiue of him in *due ti* the *reward*, which of his gra and mercy hee hath promis to thy *good workes*.

Gal. 6. 9
Mat. 10 42
Mat. 9. 41.
Mat. 25. 41
Luk. 14. 14 and 18. 22.
1 Cor. 15. 18
Apoc. 14. 13.

4. Hauing thus set thy *hous* and *Soule* in order (if the de termined number of thy daye bee not expired) God will ei ther haue mercy vpon thee. and

and say, *Spare him (O killing malady) that he goe not down into the pit; for I haue receiued a reconciliation.* Or else his *Fatherly prouidence* will direct thee to such a *Physitian*, and to such *meanes*, as that by his *blessing* vpon their *endeuours* thou shalt *recouer*, and bee restored to thy former health againe. But in any wise, take heede that thou nor none for thee, send vnto *sorcerers*, *wizards*, *charmers*, or *inchanters* for helpe: for this were to liue the *God of Israel*; and to goe to *Baalzebub* the *God* of *Ekron* for helpe; as did wicked *Ahaziah*, and to breake thy vow which thou hast made with the blessed *Trinity* in thy *Baptisme*: & beware that God will neuer giue a blessing by these meanes which he hath accursed: but if he permits *Satan* to *cure thy body*, feare lest it tend to the damnation of thy *soule*. Thou art tryed: beware.

Iob 33.24

2 Kin. 20.7
2 Kin. 5.7.8 10.
Ioh. 9 7.

1 Kin. 1.2.3

Leu. 20 6
Deu. 18 10 &c.
1 Thess. 2. 10.
Deut. 13. 3

5. When

5. When thou haſt ſent
the *Phyſician*, take heede t
thou put not thy truſt rat
in the *Phiſician*, than in t
Lord, as *Aza* did; of wh
2 Chr. 16. 12 it is ſaid, that *hee ſought not*
Lord, *in his diſeaſe*, *but to*
Phyſician: which is a kinde
Idolatrie, that wil encreaſe
Lords anger, and make the P
ſicke receiued vneffectuall.
therefore the Phyſitian,
Gods *Inſtrument*; and Phyſi
as Gods *meanes*, And ſeein
is not lawfull without Pra
Iſa. 1. 57 Ier. 8. 22 to vſe ordinary foode, 1 T
4. 4, much leſſe *extraordin*
Phyſicke, (whoſe good effe
depends vpon the bleſsing
God;) before thou takeſt t
Phyſicke, *pray* therefore hea
tily to God, to bleſſe it vn
thy vſe, in theſe or the li
words.

A Prayer before taking of Physicke

O Mercifull Father, who art the Lord of *Health*, and of *Sickenesse* of *Life*, and of *Death*; who *killest*, and *maiest aliue*; who *bringest downe to the graue, and raisest vp againe*: I come vnto thee, as to the onely Physitian, who canst cure my *Soule* from *sinne*, and *my body* from *sickenesse*. I desire neither life nor death, but refer me my selfe to thy most holy will: For, *though wee must needes dye; and beeing dead, our liues are as water spilt on the ground, which cannot be gathered vp againe*: yet hath thy gracious prouidence (whilest life remaineth) *appointed meanes* which thou wilt haue thy Children to vse, and (by the lawfull vse thereof) to expect thy *blessing* vpon thine owne

1 Sam. 2.6

2 Sam. 14 14.

meanes

meanes, to the curing of th
ſickeneſſe, and *reſtitution*
their health. And now,
Lord, in this my neceſsity,
haue according to thine
dinance, ſent for thy ſeru
(the *Phyſitian*) who hath p
parred for mee this *Phyſick*
which I receiue as *meanes ſe*
from thy fatherly hand, I b
ſeech thee therefore, that as
Iſa. 33.21. thy *bleſſing* on a *lumpe of d*
figs, thou didſt heale *Ezechi*
ſore, that he recouered; and b
ſeuen times waſhing in the ri
uer of *Iordan*, didſt cleanſe
Ioh.9. 6.7. *Naaman* the Syrian of his Le
proſie; and didſt reſtore
the man that was blinde from
his birth, by *anoynting his*
eyes with clay and ſpittle; and
Mat.8. 15. ſending him to waſh in the
poole of Siloam, and by tou
ching the hand of *Peters wife*
Mother, didſt cure her o
her Feauer; and didſt reſtore
the Woman *that touched the*
hemme

emme of thy garment, from her bloody issue: So it would please thee of thine infinite goodnesse and mercy, to *sanctifie* this *Physicke* to my vse, and to giue such a blessing vnto it, that it may (if it bee thy will and pleasure) *remoone* this my *sickenesse* and *paine*, and restore mee to *Health* and *Strength* againe. But if the *number* of those dayes which thou hast appointed for mee, to liue in this vale of misery, bee at an end, and that thou hast sent this sickenesse as thy messenger, to call mee out of this mortall life; then (Lord) *let thy blessed will bee done*: for I submite my selfe to thy most holy pleasure. Onely I beseech thee increase my *Faith*, and *Patience*, and let thy grace and mercy bee neuer wanting vnto mee; but in the middest of all extremities, assist mee with thy *holy Spirit*, that I may

Matt. 8, 20 &c.

Iob 14

may willingly and cheer
resigne vp my *Soule* (the
of thine owne *blood*) into
most *gratious hands* and
die. Grant this, O Father
Iesus Christ his sake; to w
with thee, and the H
Ghost, bee all honour
glory, both now and euer
Amen.

Meditations for the Sick

WHileſt thy ſicken
remaineth, vſe o
(for thy comfort) theſe
Meditations, taken from
ends wherfore God ſendeth
flictions to his Children;
are theſe following.

1. That by afflictions, G
may not onely * correct
ſinnes paſt, but alſo work
vs a deeper *loathing* of
naturall *corruption*, and ſo
uent vs from falling into
ot

* *Deus ſuos percutit ut emendet* Her. *Com in Eſa. 1. 6. Deus calamitates infligit, non extinguere, ſed caſtigare nos cupiens.* Baſil. *Serm. 3 in Diuites.*

:her sins which otherwise we ould commit: like a good ther, who suffers his tender abe to scorch his finger in a Candle, that he may the rather arne to beware of falling in- o a *greater fire.* So that the ilde of God may say with *Da-* id. *It is good for mee that I haue* eene afflicted, *that I may learne* hy Statutes: for, *before I was* fflicted, *I went astray but now* keepe thy Word. And indeede faith S. *Paul*) *we are chastened* f the Lord *because we should not* e condemned *with the World* With *one* Crosse God maketh o Cures: the *chastisement* of ns past, the *preuention* of sinne o come. For though the eter- all *punishment* of sinne, (as it roceedeth from Iustice) is lly pardoned in the *Sacrifice* f Christ: yet wee are not without serious iudging of r selues) exempted from e tempor.ll *chastisement* of

Psal. 119. 71.

Psal. 119 67.

1 Cor. 11 13

sinne; for this proceedeth
ly from the loue of God
our good. And this is the
son, that when *Nathan*
2 Sam. 12 10. *Dauid*, from the Lord, *tha*
sinnes were forgiuen, yet that
Vers. 13 *sword (of chastisement) sh*
not depart from his House,
that his childe should surely
For GOD, like a ski
Physitian, seeing the *Soule*
bee poysoned with the setth
of sinne; and knowing t
the raigning of the flesh
prooue the ruine of the
rit, ministreth the bitter
of affliction, whereby
Reliques of sinne are pur
and the *Soule* more lou
cured; the flesh is subd
and the Spirit is sanct
Oh the odiousnesse of sin
which causeth God to ch
so *seuerely* his Children,
otherwise hee loueth so
ly?

2. God sendeth afflict

ſeale vnto vs our *Adoption*: *r euery childe whom God lo*
h hee correcteth. And he is
Baſtard that is not corrected.
ea, it is a ſure note; that
here GOD ſeeth ſinne, and
nits not, there hee detetts
nd loues not. Therefore it is
id, that he[u] ſuffereth the wic-
ed ſonnes of *Ely to continue in*
eir ſinnes without correction, bee
uſe the Lord ſhould ſlay them.
n the[x] other ſide, there is no
rer tok n of Gods Fatherlie
ue and care, then to bee cor-
ected with ſome croſſe, as oft
we commit any ſinfull *crime*
ffliction therefore is a ſeale
Adoption, no ſigne of Repros
tion. For the pureſt *Corne* is
raneſt fanned, the finneſt *Gold*
oſteſt tried, the ſweeteſt
ape is hardeſt preſſed, and the
ueſt Chriſtian heavieſt croſ-
d.

3. God ſendeth affliction,
weane our hearts from

Heb. 12. 6 7. 8

u *Ad mala ſervantur non meritura mali.* 1 Sam. 2. 25

x *Nemque favor nimius non eſt favor, ira ſed ingens. At favor in magno ſæpe dolore latet.* Baſil. Anthol. ſacr.

too much louing this *world* worldly vanities: and to c vs the more earneſtly to de and long for * *eternall life*. as the children of *Iſrael* (they not beene ill intrea in *Ægypt*) would neuer h beene ſo willing to goe ward s *Canaan*: ſo (were it for the croſſes and afflicti of this life) Gods Child would not ſo heartily lo and willingly deſire for Kingdome of Heauen. F wee ſee many *Epicures*, t would bee content to for Heauen, one condition t they might ſtill enioy t earthly pleaſures, and (hau neuer taſted the ioyes o better) how loth are the depart this life? whereas * Apoſtle (that ſawe Hea glory) tells vs, that there is more comparison betwixt ioyes of *Eternall life*, and pleaſures of this *World*, t

the

* *Crebris tribulationibus eccleſiam ſuam Dominus exercet: ne ſi cuncta temporalia forte proſpere curant incolatum præſentis exilii del-Etatamus cœleſtem patriam ſuſpirat.* Bena in Cant. *Mundanus aſp Aus præſentia amat, temporalia cumulat, ſpiritualia negligit, & cum totus ſe ſpargit imis, nil poteſt amare de ſummis.* Iohn, Patriarch. de aſc. *Monaſt. cap.* 4.

* 2 Cor, 12

here is betwixt the *filthiest dung* and the *pleasantest meat*: or betwixt the stinkingst *dung-hill*, and the faireſt *bed-chamber*. As therefore a louing Nurſe puts *wormewood* or *muſtard* on the breſt, to make the Childe the rather to forſake the dug: ſo God mixeth ſometimes affliction with the pleaſures and proſperity of this life, leſt (like the children of this generation) they ſhould forget God and fall into too much loue of this preſent euill world; and ſo by *Riches* grow proud; by *fame* inſolent; by liberty wanton, and *ſpurne with their heele againſt the Lord, when they waxe fatte.* For if Gods children loue the World ſo well, when (like a *curſt ſtepmother*) ſhee miſ-vſeth and ſtrikes vs, how ſhould wee loue this *Harlot*, if ſhee ſmiled vpon vs and ſtroaked vs, as ſhee doth her owne *worldly Brats*? Thus

Phil. 3. 8

Ne ſancti viri aliquid elationis in hac vita ſuperbiant, quibusdam tentationibus reprimuntur. Eucher. in II. Reg. Deu. 32. 15

doth God (like a wise and loving Father) *imbitter* the *crosses*, the pleasures of this life to his children, (that finding in this *earthly* state no true & permanent *ioyes*:) they might sigh and long for *eternall life*, where *firme* and euerlasting ioyes are only to be found.

1 Pet. 1. 7 g *Vt igne purgati & ab admixtione vitiorum carnalium defæcati splendeant, examinata innocentia claritate,* Hil. in psal. 56.

4. By affliction and sicknesse God exerciseth his *Children*, and the graces which hee bestowed vpon them. Here refineth and trieth their *faith*, as the *Goldsmith* doth his *Gold* in the [g] Furnace, to make it shine more glistering and bright: hee stirreth vs vp to *pray* more diligently and zealously, and proueth what *patience* we haue learned all this while in this [h] *Schoole*. The like experience hee maketh of our *Hope*: *Loue*, and all the rest of our *Christian* vertues: which without this triall, will rust like yron vnexercised; or *corrupt* like standing

h *Schola crucis, Schola lucis Gubernator in tempestate dignoscitur, in acie miles probatur: delicata iactatio est, cum periculum non est confictatio in aduersi probatio est veritatis.* Cypr Ser. 4. de Immor.

Ier. 48. 11

ding waters, that either haue no current, or else are not *powred from vessell to vessell: whose taste remaineth, and whose scent is not changed.* And rather then a man should *keepe still the scent* of his corrupt nature to damnation, who would not wish to bee changed from state to state by crosses and sickenesse: to *Saluation?* For as the *Camomile* which is *trodden*, groweth best, and smelleth most fragrant; and as the fish is *sweetest* that liues in the *saltest* waters so those *soules* are most *precious* vnto *Christ*, who are most exercised and afflicted with his *Crosse.*

5. GOD sendeth afflictions to demonstrate vnto the world, the *trueneſſe* of his childrens loue and seruice. Euery *hypocrite* will serue God whilest hee prospereth and blesseth him, as the *Diuell* falsely accussed *Iob* to haue done: but who Iob. 1. 9. 10

(ſaue his louing Childe) loue and ſerue him in *adu*
when God ſeemeth to be *a*
and *diſpleaſed* with him?
and cleaue vnto him mo
ſeperable, when hee ſeem
(with the *greateſt frowne*,
diſgrace) to reiect a man, a
to caſt him out of his fauour?
yea, when hee ſeemeth to
wound and *kill* as an enemie:
yea; then to ſay with *Iob*,
Iob. 13. 15 *Thoughthou (Lord) kill mee, yet will I put my truſt in thee?* The louing and ſeruing of God, and truſting in his mercy in the time of our correction and miſery, is the *trueſt not* of an vnfained *child and ſeruant of the Lord.*

6. Sanctified affliction is a ſingu'are helpe to further our *true conuerſion*, and to driue vs
Hoſ. 5. 15. home by *repentance* to our heauenly Father. *In their afflictions* (ſaith the Lord) *they will ſeeke mee diligently.* Ægypts burdens

made

made *Israel cry* vnto GOD. *Dauids* troubles made him pray, *Hezechias* sickneſſe made him to weepe: And miſerie droue the *Prodigall Childe* to returne and ſue for his Fathers grace and mercie. Yea, wee read of many in the Goſpel, that by *ſickneſſe* and *afflictions*: were driuen to come vnto Chriſt, who (if they had *health* and *proſperitie*, as others) would haue (like others) neglected or contemned their Sauiour, and neuer haue ſought vnto him for his ſauing health and grace. For as the *Arke* of *Noah*, the higher it was toſſed with the *Floode*, the nearer it mounted towardes *Heauen*, ſo the *ſanctified ſoule*, the more it is exerciſed with *afflictions*, the neerer it is lifted towards God. Oh, *bleſſed* is that *Croſſe* that draweth a ſinner to [h] come (vpon the knees of his heart) vnto Chriſt, to confeſſe his

Exod. 3. 7
Pſal. 86. 7
Iſa. 38. 2. 3
Luk 15. 16
&c.

h *Deus non delectatur pœnis noſtris, ſed confeſſionem quæris erroris.* Alb in pſal. 4. pœniten.

owne miserie, and to imp[lore] his endlesse mercie! Oh *bles[sed]* aye *blessed* bee that *Christ*, [who] neuer refuseth the sinner [that] commeth vnto him, though weather-driuen *by affliction and miserie.*

Heb. 12. 3

7. Affliction worketh in vs *pitty* and *compassion* towards our *fellow-brethren*, that bee in distresse and miserie: whereby wee learne to haue a *fellow feeling* of their calamities: and to *condole* their estate: *as if wee suffered with them.* And for this cause Christ himselfe would suffer, and bee *tempted in all things, like vnto vs* (sinne onelie excepted) *that hee might bee a mercifull high Priest, touched with the feeling of our infirmities.* For none can so heartilie bemoane the miserie of another, as hee who first suffered himselfe the same affliction. Herevpon a sinner in miserie may boldly say vnto Christ;

Heb. 4. 15 and 2. 18 and 5. 8. 9

Now

Non ignare mali miseris succurrito Christe.
Our frailtie sith (O Christ) thou diddest perceiue :
Condole our state, who still in frailtie cleaue.

8. God useth our sicknesses and afflictions, as meanes and examples both to [h] *manifest* vnto others the *Faith* and *vertues* which hee hath bestowed vpon vs, as also to *strengthen* those who haue not receiued so great a *measure* of *faith* as wee. For there can bee no greater *encouragement* to a weake *Christian*, then to behold a *true* Professour (in the *extremest* sicknesse of his *Bodie*) supported with greater patience and consolation in his *Soule*. And the comfortable and blessed departure of such a man, will arme him against the feare of death, and assure him, that *the hope of the godlie, is a farre more precious thing, then that flesh and blood can vnder-*

h *Sinit Deus iustum incedere in calamitates, vt virtutem quæ in illo latebat, alijs apertam manifestamque faciat.* Damas. lib. 2. de Orth. cap. 26

vnderſtand, or mortall eyes be *in this vale of miſerie.* And we it not, that we did ſee many of thoſe whom wee know to be the vndoubted children of God to haue endured ſuch afflictions and calamities before vs; the greatneſſe of the miſeries, and croſſes which oftentimes wee endure, would make vs doubt whether we be the children of God or no. And to this purpoſe S. *Iames* ſaith, *God made Iob and the Prophets an example of ſuffering aduerſitie and of long patience.*

9 By afflictions God makes vs conformable to the *Image* of *Chriſt* his Sonne, who being the *Captaine of our Saluation*, was *made perfect through ſufferings.* And therefore hee firſt bare the Croſſe in *ſhame*, before hee was *crowned* with *glorie*, and did firſt taſte *gall*, before he did eate the *honey combe*: and was firſt *derided*, *King of*

Rom. 8. 18
1 Pet 4. 14
Heb. 2. 10
Heb. 2. 7.
Mat. 27. 34
Luk 24 34
Fauos poſt mella guſtauit, Tertul. li. de Coron. mil. cap. 24.

the

the Iewes, by the Souldiers in the *High Priests Hall*, before hee was saluted *King of Glorie*, by the Angels in his *Fathers Courts*. And the more liuely our *Heauenlie Father* shall perceiue the *Image* of his *naturall Sonne* to appeare in vs, the better hee will loue vs, and when we haue for a time, borne his *likenesse* in his *sufferings*, and *fought*, and *ouercome*, we shall bee crowned by *Christ*, and with *Christ* sit in his Throne, and of *Christ* receiue the precious *white-stone*, and *Morning-starre*, that shall make vs shine like *Christ* for euer in this glorie.

Psal. 24. 7

2 Tim. 4. 7 8.
Apoc. 3. 21
Apoc. 2. 17 18
Phil. 3. 21

10 Lastlie, that the godly may bee humbled in respect of their owne state and miserie: and God glorified by deliuering them out of their troubles and afflictions, when wee call vpon him for his helpe and succour. For though that there bee no man so pure, but if the Lord

Ideo tentantur Sancti, ut ipsi se agnoscant. Primas. *Esse se magnarum virtutum homo crederet, si nullum vnquã earundem vitiorum diſ ſlum ſentiret.* Greg. lib. 2 Moral. Iob.

Pſal. 130. 3

Lord will *ſtraightlie mark* [illegible] *quities*, he ſhall finde in him [illegible] cauſe to puniſh him for [illegible] ſinne: yet the Lord in me[illegible] doth * not *alwayes* in the [illegible] ction of his Children reſp[illegible] *their ſinnes:* but ſometime la[illegible] eth afflictions and croſſes vp[illegible] on them for his glories ſake. Thus our Sauiour Chriſt tolde his Diſciples that *the man was not borne blind for his owne, or his parents ſinne*; But, *that the worke of God ſhould bee ſhewed in him*. So he told them likewiſe, that *Lazarus ſickneſſe was not vnto the death*; but *for the glory of* GOD. O the vnſpeakable goodneſſe of *God*, which turneth thoſe afflictions, which are the *ſhame and puniſhment* due to our ſinnes, to be the ſubiect of his *honour and glorie*?

* *In his quæ patimur nullum contra Deum murmur cordi noſtro ſubrepat: quia ad quid hoc creator noſter operatur, ignotum eſt* Greg. Ep. 32. Ioh. 11. 4.

Malum pati, malum non eſt malum facere, malum eſt Chry. de prod. Iud.

Theſe are the bleſſed and profitable *ends*, wherefore God ſendeth ſickneſſe and affliction vpon his children: whereby it may

may plainelie appeare, that *afflictions* are not signes either of *Gods hatred*, or of *our reprobation*: but rather *tokens* and *pledges* of his *fatherlie loue* vnto his children whom hee loueth; and therefore *chasteneth* them in this life; whereupon *repentance*, there remaines hope of *pardon*; rather then to referre the punishment to that *Life* where there is no hope of *pardon*, nor end of punishment. *For* this cause the Christians in the * *Primitiue Church* were wont to giue God great thankes, for afflicting them in this life. So the Apostles rejoyced, *that they were counted worthie to suffer for Christs Name. Act* 5 41. And the *Christian Hebrewes suffered with ioye the spoiling of their goods, knowing that they had in Heauen a better, and an enduring substance, Hebrewes* 10 34. And in respect of those holy ends, the Apostle saith, *That*

* *Cum vexamur ac premimur, tum maximas gratias agimus indulgentissimo Patri, quod corruptelam nostram non patitur longius procedere sed plagis ac verberibus emendat.* Lactan. lib. 6 cap. 23.

Heb. 12, 11

That though no affliction fo
preſent ſeemeth ioyous, but
nous; yet, afterwards it brin
the quiet fruite of righteouſ
to them who are thereby exe
ſed. Pray therefore heartil
that as GOD hath ſent vn
thee this ſickneſſe: ſo it wo
pleaſe him to come himſel
vnto thee, with thy ſickne
by teaching thee to make tho
ſanctified vſes of it, for which
hee hath inflicted the ſame vp
on thee.

Meditations for one that is recouered from ſickneſs.

IF GOD hath of his mercy *heard* thy *prayers*, and *reſtor*
red thee to thine *health* again
conſider with thy ſelfe:

1. That thou haſt now re
ceiued from God, as it were,
another life: Spend it therefore
to the honour of God, in *new-*
neſſe

neſſe of life, Let thy ſin die with thy *ſickenes*: but liue thou by grace to holines.

2. Bee not the more *ſecure*, that thou art reſtored to *Health*, neither *inſult* in thy ſelfe, that thou haſt eſcaped *Death*: but thinke rather, that God (ſeeing how vnprepared thou waſt) hath of his mercy heard thy prayer, ſpared thee, and giuen thee ſome *little* longer time of *reſpite*: that thou mayſt both amend thy life, and put thy ſelfe in a better readineſſe againſt the time that hee ſhall call for thee, without further delay, out of this World. For a'thogh thou haſt eſcaped this it may bee, thou ſhalt not eſcape the *next* ſickeneſſe,

3. Conſider how fearefull a reckoning thou hadſt made before the *Iudgement ſeat* of *Chriſt* by this time, if thou haddeſt dyed of this ſickeneſſe. Spend therefore the time that remaines

maines, so, as that thou m
be able to make a more *cheer*
full account of thy life, when t
must be expired *indeed*.

Put not farre off the day o
Death: thou knowest not for
all this how neere it is at hand
and (being so fairely *warned*)
be *wiser*. For if thou be taken
vnprouided, the next time thy
excuse will bee lesse, and thy
iudgement greater.

5. Remember that thou hast
vowed *amendment* and *newnesse*
Eccle. 5. 3. of life. Thou hast *vowed a vow*
vnto God, deferre not to pay it:
for hee delighteth not in fooles:
pay therefore that thou hast vow
ed The vncleane spirits is cast
out: Oh let him not re-enter
Mat. 12. 43 &c. with *seuen worse then himselfe*.
Thou hast *sighed* out the
groanes of *contrition*: thou hast
wept the teares of *repentance*:
thou art washed in the pool
of *Bethesda*, streaming with
fiue bloody wounds, not o
a

a troubling *Angel*, but of the *Angell of Gods presence troubled* with the wrath due to thy sinnes, who descended into Hell, to restore thee to sauing health, and Heauen. *Returne not now, with the Dogge, to thine owne vomit*: nor like the *washed Sowe, to wallow againe in the mire* of thy former sinnes, and vncleanesse: lest *being intangled and ouercome againe with the filthinesse of sinne* (which now thou hast escaped) *thy latter end prooue worse then thy first beginning*. *Twice* therefore doeth our Sauiour Christ giue the same cautionary warning to *healed sinners*. First to the man cured of his 38. yeeres disease. *Behold, thou art made whole: sinne no more, lest a worse thing fall vpon thee*. Secondly, to the Woman taken in Adulterie; *Neither doe I condemne thee; Goe thy way, and sinne no more*

Ioh. 4. 24.
Isa. 63. 9.
Luk. 14. 33

2 Pet. 2. 20 22

Iob. 5. 14.

Ioh. 8, 11

more. Teaching vs, how dangerous a thing it is, to *relapse* and *fall againe* into the former excesse of ryot, take heed therefore vnto thy wayes; and pray for grace, *that thou mayest apply thy heart vnto wisedome*, during that small number of dayes which yet remaine behind. And for thy present mercy & health receiued, imitate the *thankefull Leper*, & returne vnto God this or the like thankesgiuing.

1 Pet. 4. 4.

Psal. 90. 12

A Thankesgiuing to bee said of one that is recouered from sickenes

GRatious & Mercifull Father, who art the LORD of health & sickneſſe of life & of death; *who killest, and makest aliue: who bringest downe to the grave, and*

1 Sam. 2. 6

and raiſed vp againe, who art the onely preſeruer of all thoſe that truſt in thee: I, thy poore and vnworthy ſeruant, hauing now (by experience of my painefull ſickeneſſe) felt the *grieuouſnes* of miſery due vnto *ſinne*, and the greatneſſe of thy mercie in forgiuing ſinners: and perceiuing with what a fatherly compaſsion thou haſt heard my prayers, and reſtored mee to my health and ſtrength againe, doe heere (vpon the bended knees of my heart) returne (with the *thankefull Leper*) to acknowledge thee alone to bee the GOD of my health and ſaluation, and to giue thee the praiſe and glory, for my ſtrength and deliuerance out of that grieuous diſeaſe and maladie, and for thus turning my *Mourning* into mirth, my *Sickeneſſe* into health and my *Death* into life. My ſinnes deſerued puniſhment, and

Isa. 38. 9. &c.

and thou hast corrected mee: but *hast not giuen mee ouer vnto death. I looked (from the day to the night) when thou wouldest make an end of mee: I did chatter like a Crane, or a swallow: I mourned (as a Doue) when the bitternesse of sickenesse oppressed mee: I lifted vp mine eyes vnto thee, O Lord, and thou diddest comfort mee: for thou diddest cast all my sinnes behind thy backe, and diddest deliuer my soule from the pit of corruption: and when I found no helpe in my selfe, nor in any other creature (saying, I am depriued of the residue of my yeeres, I shall see man no more, among the inhabitāts of the world) then diddest thou restore mee to health againe, and gauest life vnto mee: I found thee, O Lord, ready to saue mee.*

And now, Lord, I confesse that I can never yeelde vnto thee such a *measure* of thankes as thou hast (for this benefit) deserued

deserued at my hands. And (seeing that I can never bee able to repay thy goodnes with acceptable *workes*,) Oh, that I could with *Mary Magdalen* testifie the loue and thankefulnesse of my heart, with *abounding teares!* Oh, what shall I be able to render vnto thee, O Lord, *for all these benefits which thou hast bestowed vpon my soule!* surely, as in my sicknesse, when I had nothing else to giue vnto thee; I offered Christ and his merits vnto thee as a ransome for my sinnes: so beeing now restored by thy *grace* vnto my health and strength, and hauing no better thing to giue: Behold, O Lord, I doe here offer vp my selfe vnto thee, beseeching thee so to assist mee with thy holy spirit, that the remainder of my life may be wholly spent in setting foorth thy praise and glory. Rom. 12.1

O Lord, forgiue mee
former follies and vnthan
fulnesse; that I was not m
carefull to loue thee accord
to thy *goodnesse*; nor to s
thee according to thy *will*;
to obey thee according to
Commandements; nor to th
thee according to thy *bene*
And seeing thou knowest t
of my selfe I am not sufficient
much as to thinke a good thoug
much lesse to doe that wh
is good and acceptable in
sight (assist me with thy gra
and holy Spirit, that I may
my *prosperity*) as deuout
spend my health in thy seru
as I was earnest in my *sicken*
to begge it at thy hands.
suffer mee neuer to forget
ther this thy *mercy*, in rest
ring me to my *health*, or the
Vowes and *promises*, which
haue made vnto thee in
sickenesse. With my *new* hea
renew in mee, O Lord, a righ
Spirit,

Spirit: which may free mee from the ſeruery of ſinne, and eſtabliſh my heart in the ſeruice of *grace*. Worke in mee a greater deteſtation of all ſinnes (which were the cauſes of thy *anger* and my *ſickneſſe*:) and increaſe my *Faith* in Ieſus Chriſt, who is the Author of my *health* and *ſaluation*. *Let thy good Spirit lead mee in the way that I ſhould walke, and teach mee to deny all vngodlineſſe, and worldly luſts, and to liue ſoberly, righteouſly and godly in this world*, that others by my example may thinke better of thy truth. And ſith this time (which I haue yet to liue) is but a little reſpit, and ſmall remnant of dayes, which cannot long continue; *Teach mee O my God, ſo to number my dayes, that I may apply my heart to that ſpiritual wiſedome, which directeth to ſaluation*. And to this end, make mee more zea-

Tit. 2, 12

Pſal. 90, 12

lous then I haue beene in
ligion, more deuout in Pra
more feruent in *spirit*; m
carefull to heare, and profi
the preaching of thy Gosp
more helpefull to my po
brethren; more watchfull o
my *wayes*, more faithfull in
calling; and euery way mor
bundant in all good works. I
nce (in the ioyfull time of
sperity) feare the evill day o
affliction; in the time of *healt*
thinke of *sickenesse*; in the tim
of *sickenes*, make my selfe re
for death; and when *death* a
proacheth, prepare my se
for *Iudgement*. Let my *wh*
life bee an *expressing* thanke
nesse vnto thee for thy Gra
and mercy. And therefore,
Lord, I doe here from the ve
bottom of my heart, toget
with the *thousand thousands* o
Angels, *the foure Beasts*, a
Apoc. 5. 12 &c. *twenty foure Elders*, *and all th*
creatures in Heauen and on t
earth,

earth, acknowledge to be done vn-
to thee, O Father, which ſitteſt
vpon thy Throne, and to the
Lambe thy Sonne, who ſitteth at
thy right hand, and to the *Holy*
Spirit, which proceedeth from
both, the holy *Trinity* of per-
ſons in *vnity* of ſubſtance; *all*
praiſe, honour, glory, and po wer,
from this time foorth and e-
uermore, *Amen.*

Meditations for one that is like to dye.

IF thy ſickneſſe be like to in-
creaſe vnto death: then me-
ditate on *three things*: Firſt,
how *graciouſly* GOD dealeth
with thee. Secondly, from
what *euils* death will free thee.
Thirdly, what *good* death will
bring vnto thee.

Firſt, concerning *Gods* fa-
uourable dealing with thee:

1. Meditate, that God vſeth
this *chaſtiſement* of thy *bodie,*

but as a medicine to cure
Mar. 9.12. *ſoule*, by drawing thee (who
ſicke in ſinne) to come by re
rance vnto *Chriſt* (thy Phiſi
to haue thy *Soule healed*.

2. That the ſoreſt ſickn
or painefulleſt diſeaſe w
Luk 22.44 thou canſt endure, is noth
Pſal. 88. 7 if it bee compared to *thoſe*
Pſa. 53. 4 *lours* and *paines*, which *
Pſal 18. 5 *Chriſt* thy ſauiour hath ſu
Heb 5. 7. red for thee: when in a *blo*
Gal. 3. 13 *ſweat* hee endured the *wrath*
Lam. 1. 15 God, the *paines* of Hell, a
Dum legimus vel audimus, quos & quanta ille ſine culpa ſuſtinuit, intelligimus nos peccatores, omnia debere libenter ſuſtinere. Theod. ad cap. in Ron. a *curſed death*, which was d
to thy ſins Iuſtly therfore m
hee vſe thoſe words of *Ierem*
Behold and ſee if there be any ſo
row, like vnto my ſorrow, w
is done vnto mee, wherewith
Lord hath afflicted mee in t
day of his fierce wrath. Hath t
Son of *God* indured ſo much fo
thy *Redemption*, and wilt no
thou a *ſinfull man* indure a li
ſickeneſſe for his pleaſure; eſp
cially when it is for thy go

3. Th

3. That when thy ſickneſſe and diſeaſe is at the *extreemeſt*, yet it is *leſſe* and *eaſier* then thy ſinnes haue deſerued. Let thine *owne* conſcience iudge whether thou haſt not deſerued worſe then all that thou doſt ſuffer.

Murmure not therefore, but conſidering thy manifold and *grieuous* ſinnes thank God that thou art not plagued with farre more grieuous *puniſhments*. Thinke how *willingly* the damned in hell would endure thy extreemeſt paines a thouſand yeeres, on condition that they had but the hope to be ſaued, and (after ſo many yeeres) to bee eaſed of their eternall torments. And ſeeing that it is his mercy, that thou art not rather *conſumed* then *corrected*, how canſt thou but beare patiently his temporall correction ſeeing the end is to ſaue thee from eternal condemnation?

Lam. 3. 22

1 Cor. 11. 32

4. That nothing com
to passe in this case vnto
but such as ordinarily
to others the brethren
(being the *beloued* and *vn*
ted seruants of God when
liued on earth) are now
blessed and *glorious* Saints
Christ in heauen; as *Iob*,
uid, *Lazarus &c.* They
ned for a time; as thou d
vnder the like *burthen*; but
are now deliuered from
their miseries, troubles,
calamities. And so like
erelong (if thou wilt pati
tarry the Lords leisure)
shalt also bee deliuered
thy sickenesse and paines;
ther by *restitution* to thy
mer health with *Iob*, or (
is farre better) by bring
ued to heauenly *rest*, with
zarus,

Heb. 11. 35. &c. 1 Pet. 5. 9.

5. Lastly, that God hath
giuen thee ouer into the
of thine *enemie*, to be p

and disgraced, but (being thy loving *Father*) hee correcteth thee with his owne mercifull hand. When DAVID had his *wish*, to chuse his owne *chastisment*, hee chose rather to bee corrected by the hand of God, then by any other meanes; *Let vs fall into the hands of the Lord for his mercies are great, and let mee not fall into the hands of man.* 2 Sam. 24. 14

Who will not take any affliction in good part, when it commeth from the hand of God, from whom (though no *affliction seemeth ioyous for the present* (wee know nothing commeth but what is *good*? Heb. 12. 11

The consideration heereof made *David* to endure *Shemeis* cursed rayling, with great patience; and to correct himselfe another time for his impatiencie; I *should not haue opened my mouth because thou diddest it*; 2 Sam. 16 9. 10. Psal. 39. 9

and *Iob* to reproue the *vnadvised* speech of his wife: *Thou*

Iob 2, 10

speakest like a foolish wo
What? shall woe receiue
at the hands of God and n
ceiue euill? And though the
Mar. 26, 36 *of Gods wrath* due to our sin
was such a horror to our s
ours *humane* Nature, that
earnestly prayed that it mig
paste from him: yet (when
Verse 42. considered, that it was reach
vnto him by the *hand* and
of his Father) he willingly s
mited himselfe to drinke it to
the *very dregges* thereof. No
thing wil more arme thee wit
patience in thy sickenes, then to
see that it commeth from the
hand of thy heauenly *Father*;
who would neuer *send* it, but
that he seeth it to be vnto thee
both *needful* and *profitable*.

The

The second sort of Meditations, are, to consider from what euils Death will free thee.

IT freeth thee from a *corruptible bodie*, which was conceiued in the *witnesse* of flesh, the *heate* of lust, the *staine* of sinne, and borne in the *blood* of filthinesse: a liuing *prison* of thy soule, a liuely *instrument* of sin, a verie *sacke* of stinking dung; the *excraments* of whose nostrils, eares, pores, and other passages (duely considered) will seeme more lothsome than the vncleanest sinke or vault. Insomuch that whereas *trees* and *plants* bring forth leaues, flowers, fruites, and sweete smelles, *mans* body brings forth, naturally, nothing but *lice*, *wormes*, *rottennesse*, and *filthie stinch*. His *affections* are altogether *corrupted*; and *the imaginations of his heart are onelie euill continually*, Pſal. 14. 1. Gen. 6. 5.

tinuallie. Hence it is, tha
vngodlie is not satisfied
prophaneneſſe nor the *volup*
with *pleaſures*, nor the *am*
ous with *preferments*, nor
curious with *preciſeneſſe*, no
malicious with *reuenge*, no
lecherous with *vncleanenes*
the *couetous* with *gaine*, no
drunkard with *drinking*.
paſſions and *faſhions* doe
grow, new *feares*, and *affl*
doe ſtill ariſe: heere *wra*
in waite, there *vaine glorie*
eth: heere *pride* lifts vp,
diſgrace caſts downe, and
one *waiteth* who ſhall arise
the *ruine* of another. No
man is priuilie *ſtung* with
bytters lik fierie *Serpents*; an
hee is in danger to be *open*
noured of his *enemies*,
niels Lyons. And a godly
where-ere hee liueth, ſhall
bee vexed (like *Lot*) with
doms vncleanneſſe.

2. Death brings vn
godl

godlie an ende of *sinning*, and of all the miseries which are due vnto sinne: so that after death *there shall bee no more sorrow, nor crying: Neither shall there bee any more paine; for God shall wipe away all teares from our eyes.* Yea, by death we are separated from the companie of wicked men; and God *taketh away mercifull and righteous men from the euill to come.* So hee dealt with *Iosiah*; *I will gather thee to thy Fathers, and thou shalt bee put into thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place.* And God *hides them for a while in the graue, vntill the indignation passeouer.* So that as *Paradise* is the *Heauen* of the *Soules ioye*: so the *Graue* may be tearmed the *Heauen* of the *bodies rest.*

Rom. 6.7.

Apoc. 21.4

Isa. 57. 1.

2 Kings 22 20

Ioh. 26. 20

3. Whereas this wicked bodie liues in a world of *wickednesse*, so that the poore soule can-

Ioh. 5. 19.

cannot looke out at the *Eye*, and not bee *infected*; nor heare by the *Eare*, and not be *infected*; nor smell at the *Nostrils*, and not be *tainted*; nor taste with the *Tongue*, and not be *allured*; nor touch by the *Hand*, and not bee *defiled*; and euerie sense, vpon euerie temptation, is readie to *betray* the soule: by death the soule shall be deliuered from this *thraldome*, and this *corruptible bodie shall put on incorruption, and this mortall immortalitie*. 1 *Cor.* 15. 53. *Oh, blessed*, thrice blessed be death in the Lord, which deliuers vs out of so euill a world, and freeth vs from such a *bodie* of bondage and corruption.

The third sort of Meditations, to consider what good Death will bring vnto thee.

1. DEath bringeth the godlie mans *Soule* to ease

an *immediate Communion* with the blessed *Trinitie*, in euerlasting blisse and glorie.

2 It translates the *Soule* from the *miseries* of this world, the *contagion* of sinne, and *societie* of sinners, to the *Citie of the liuing God, the celestiall Hierusalem, and the companie of innumerable Angels, and to the assemblie and Congregation of the first borne, which are written in heauen, and to God the Iudge of all, and to the soules of iust men made perfect, and to Iesus the Mediator of the new Couenant.* Heb. 12. 22 23. 24

3 Death putteth the Soule into the actuall and full *possession* of all the *Inheritance* and happinesse, which Christ hath either *promised* vnto thee in his *word*, or purchased for thee by his *Blood*.

This is the good and happinesse, wherevnto a blessed death will bring thee. And what true *Religious Christian* that

that is young, would not ... himselfe olde, that his app... ted time might the sooner ... proach to enter into this ... lestiall Paradise, where ... mayest exchange thy *brasse* ... *gold*, thy *vanitie* for *felicit*... thy *vileneſſe* for *honour*, ... *bondage* for *freedome*, thy ... for an *inheritance* and thy ... *tall* ſtate for an *immortall* ... Hee that doth not daylie ... this bleſſedneſſe *aboue all thing*... of *all others* he is leſſe *worthie* ... enjoy it.

* If *Cato Vticenſis*, and *Cleambrotus*, two Heathen men, (reading *Platoes* booke of the immortalitie of the Soule) did voluntarilie, the one *breake his necke*, the other *runne* vpon his *ſword*, that they might the ſooner (as they thought) haue enioyed *thoſe ioyes*; what a ſhame is it for *Chriſtians* (knowing thoſe thinges in a more excellent meaſure and manner) ... of

* Plut. in vit. Caton. Cic. Tuſc. quæſt. li. 1 *Vel de præcipiti vanias in Tartara ſuaſor: Vt quis Socratico de nece legit opus.* Ovid. in ibid.

of *Gods owne Booke*) not to bee willing to enter into these heauenlie ioyes? especiallie when their *Master* cals for them thither. If therefore there bee in thee any loue of *God*, or desire of thine owne happinesse, or saluation: when the time of thy departing draweth neere; that time, I say, and manner of death, which God in his vnchangeable counsell hath appointed and determined before thou wast borne; yeelde and surrender vp (*willinglie* and *cheerefullie*) thy Soule into the mercifull hand of Iesus Christ thy Sauiour. And to this end, when the time is come, as the *Angel* in the sight of *Manoah*, & his wife, ascended from the *Altar vp to heauen in the flame of the Sacrifice*: so endeauour thou that thy soule, in the sight of thy friendes, may from the *Altar of a contrite heart*, ascend vp to heauen, in the sweet perfume

Matth. 25. 21

Luk 13. 19 20

fume of this, or the like fu
tuall sacrifice of Prayer.

A Prayer for a ſicke man, when hee is tolde that hee is no man for this world, but muſt prepare himſelfe to goe vnto GOD.

O Heauenly Father, thou art *the* LORD G *the ſpirits, of all fleſh haſt made vs theſe ſo*

Num 16.22

Num.27.16
Ier.38.16.
Act.13.25 26
2 Tim 4 7.
Pſal,90 12
Iob.14.5. 14, and 16 22. and 21 21,
Luk.22.53
Pſal. 143.2

and haſt appointed vs the ti as to come into this world (hauing finiſhed our *courſe*) goe out of the ſame. The *ber* of my dayes, which th haſt *determined*, are now e red, and I am come to that moſt bound, which thou appointed, *beyond which I ca paſſe*. I know (O Lord) th *thou entreſt into Iudgement fleſh can be iuſtified in thy ſi* And I (O Lord) of all o ſhou

should appeare most impure & vniust; for I haue not *fought that good fight* for the defēce of thy *faith* and *religion*, with that *zeale & constancy* that I should but for feare of displeasing the world, I haue giuen way vnto *sinnes* and *errors*; and for desire to please my *flesh*, I haue broken all thy Commandements in *thought*, *word*, and *deed*: so that *my sinnes haue taken such hold on mee, that I am not able to looke vp*, and *they are more in number then the haires on my head. If thou wilt straitly marke mine iniquityes, O Lord, where shall I stand? If thou weighest mee in the Ballance, I shall bee found too light.* For I am voide of all righteousnes that might merite thy mercy, and *loaden* with all iniquities, that most iustly deserue thy heauiest wrath. But, O my Lord, and my God, for *Iesus Christ* thy Sons sake, *in whom onely thou art well plea-*

1 Tim. 4. 7

Psal. 41. 12

Psal. 130. 3

Dan. 5. 27

Mat. 11. 28

Matt. 3. 17

pleased with all penitent
beleeuing ſinners; take
and compaſsion vpon me,
am the *cheife of ſinners.*

1 Tim. 1. 15 Eze. 18. 22 Pſal. 51, 7. 1 Pet. 1. 19 out all my ſinnes out o
remembrance, and *waſh a*
my tranſgreſsions out o
ſight with the *precious blo*
thy Sonne, which I beleeue
Ioh. 1, 29. hee (is an vndefiled La
hath ſhed for the cleanſi
my ſinnes. In this faith I li
in this faith I dye: beleeu
that Ieſus Chriſt dyed for my
Rom. 4. 25 1 Cor. 15. 3. 4 1 Pet. 1. 21 *and roſe againe for my Iuſti*
tion. And ſeeing that he h
endured that death, and
the burthen of that Iudgem
which was due vnto my ſin
O Father, for his death &
ſions ſake now (that I am c
ming to appeare before
Iudgement Seat) acquit
deliuer me from that feare
Iudgement which my ſin
haue Iuſtly deſerued: and
forme with mee that g
o

ous and comfortable promise, which thou hast made in thy Gospell; *That whosoeuer beleeueth in thee, hath euerlasting life and shall not come into Iudgement but shall passe from death vnto life.* Strengthen, O Christ, my Faith, that I may put the whole confidence of my saluation, in the merits of thy obedience and bloud. Encrease, O holy Spirit, my patience: lay no more vpon mee *then I am able to beare*; and enable mee to beare so much as shall stand with thy blessed will and pleasure. O blessed Trinity in Vnity, my Creator, Redeemer, and Sanctifier vouchsafe, that as my *outward man* doeth decay; so my *inward* man may more and more by thy grace and consolation, increase and gather strength. O Saviour, put my soule in a readinesse, that (like a *Wise Virgin*, hauing the *Wedding Garment* of thy

Ioh. 5. 24

Luke 17. 5

1 Cor. 10 14

Mat. 25. 4
Mat. 12. 11

thy righteousnesse and h
Apoc. 19. nesse (shee may bee read
meete thee at thy comi
Apoc. 19.7 *with oyle in her Lampe.* M
Ioh. 17. 22 her vnto thy selfe, that she
bee *one* with thee in eue
Zach, 3. 2 ing *loue* and *fellow-ship*. O L
Psal. 12.20 21 reprooue Satan, and chase
away, *Deliuer my Soule*
the power of the dogge; s
mee from the Lyons mouth
thanke thee, O Lord, for
thy blessings, both spiritu
and temporall, bestowed v
me: especially for my *Redem*
tion, by the death of my S
our Christ. I thank thee
Mat. 18, 8 Heb. 1. 14. thou hast protected mee
thy holy *Angels* from my y
vp vntill now. O Lord, I b
seech thee giue them a cha
to attend vpon mee, till th
Luk 16 22 calleſt for my soule; and th
Mat. 8, 11. to carry her (as they did th
Luk. 13. 18 soule of *Lazarus*) into thy he
Eph. 1. 10. uenly *Kingdome*. And as th
Acts 15. 17 time of my depairture shall ap-
proach

proach neerer vnto mee : so grant, O Lord, that my Soule may draw neerer vnto thee: And that I may ioyfully *commend my soule into thy hands*, as into the hands of a louing Father, and mercifull Redeemer: and at that instant, *O Lord, graciously receiue my spirit.* All which that I may doe, assist mee, I beseech thee, with thy grace, and let thy holy Spirit contin e with mee *vnto the end* and *in the end*, for Iesus Christ his sake, thy Son, my Lord and only Sauiour: In whose name I gi.e th.e thy glory, and begge th.se things at thy hand, in that Pra;er which Christ himselfe hath taught me saying: *Our father, &c.*

Psal, 31.4.

Acts.7.5.9

Medi-

Meditations against despaire doubting of Gods mercy.

IT is found by continuall e perience that neere the ti of Death (when the Child of GOD are weakest) t Satan makes the *greatest fu riſh* of his ſtrength: and ſaults them with his ſtron temptations. For he knowe that either he muſt now ou uer preuaile; for if their ſou once get to Heauen, hee ſh neuer vexe nor trouble th any more: and therefore h will now beſtirre himſelfe much as hee can, and labo to ſet before their eyes all *groſſe ſinnes* which euer the commited? and the *Indge ments* of GOD which are du vnto them, thereby to driue them, if hee can, to deſpaire which is a grieuouſer ſinn then all the ſinnes that they com;

ommited, or hee can accuse
hem of.

If Satan therefore trouble thy conscience more towards thy death then in thy life time:

Satans first stratagem in the time of death.

1: Confesse thy sinnes vnto God not onely in generall, but also in particular.

The defeature.

2. Make *satisfaction* vnto those men, whom thou hast *wronged*, if thou be able. And if thou doest iniuriously or fraudulently *detaine* or *keepe* in thy *possession any lands*, or *goods*, that of *right* doe belong to any *widdow* or *fatherlesse childe*; presume not, as thou tendereſt thy soules health, to looke *Christ* the *righteous Iudge* in the face; vnlesse thou doest first make a *restitution* thereof to the right *owners*: for the *Law of God*, vnder the penalty of his *curse*, requireth thee *to restore whatsoeuer was giuen thee to keepe, or which was commited to thy trust, or whatsoeuer by robbery, or violent*

Leuit 6. 2 3. 4. Numb. 5 6 7 8.

Non remittitur peccatum, nisi restituatur ablatum

lent oppression thou tookest
thy neighbour, with a fift
for amends added to the pr
pull. And vnlesse that like
Luk 19.8,9 *cheus* thou doest make *res*
Ezek. 15. 3 *tion of such goods and lands*
12. 16 cording to Gods Law, t
Mich. 6. 10 canst neuer truely repent;
11 without true repentance; t
Luk 13 1 canst neuer bee saued.
Ier. 18, 7 though by the temptatio
Acts 2. 38 the Diuell thou hast
Acts 8. 22 *wrong* and *iniury*; yet if t
1 Pet. 3. 9 doest *truely repent*, and
Restitution to thy power,
Lord hath promised to be
cifull vnto thee, to heare
Prayers of his faithfull *M*
Gen, 29. 7 *sters* for thee to *forgiue* th
Iam. 5. 14 trespasse and sinne, and
15. 16 ceiue thy soule in the meri
Leu. 6, 6 7 *Christs blood*, as a *Lambe* w
out blemish.

2. Aske God for Christ
sake *pardon* and *forgiuenes*.
then these troubles of mind
no *discouragements*, but ra
c

comforts, exercises, nor *paniſh-ments*. They are *aſſurances* vnto thee, that thou art in the right way: for *the way to Heauen is by the gates of Hell*: that is, by ſuffering *paines* in the *body*, and ſuch *doubtings* in the *mind*: *that* thy ſtate in this life being euery way made *bitter*, the ioyes of eternal life may reliſh vnto thee better and more ſweete.

Sathans ſecond aſſault

If Sathan tell thee that thou haſt no faith, *becauſe thou haſt no feeling*, meditate,

1. That the *trueſt faith* hath often times the *leaſt feeling*, & *greateſt doubts*; but ſo long as thou hateſt ſuch doubtings, they ſhall not bee laid vnto thy charge; for they belong to the *fleſh*, from which thou art *diuorced*. When thy fleſh ſhall *periſh*, thy weake inward man which *hates* them, and *loues* the *Lord Ieſus*, ſhall bee ſaued.

The Chriſtians encounter. Pſal. 7. 19. Mat. 9. 24 Marth. 17. &c.

Marth. 14 31

2. That it is a *better faith* to beleeue without *feeling*, then

Iob 35. 19

with feeling. The leaſt faith
Mat. 17. 20 much as a *graine of Muſtard*
ſeed, ſo much as is in an *Infant*
baptized) is enough to ſaue
ſoule which *loueth* Chriſt,
beleeueth in him.

3. That the Childe of G
Mat. 10. 14 which deſireth to feele the
ſurance of Gods fauour,
haue his *deſire*, when G
ſhall ſee it to bee for his g
for God hath promiſed to
them the *Water of life*,
thriſt for it. We haue an ex
ple in [f] Maſter *Glouer* the H
Martyr, who could hau
Apoc. 2. 6 *comfortable feeling* till hee c
Iſa. 55. 1. to the *ſight* of the *Stake*;
[f] Fox act. then cryed out, and clap
Monum. his hands for ioy to his fre
Fol. 1555. in the laſt Edition. ſaying, *O Auſtin, he is come*
is come: meaning the fee
ioy of Faith, and the H
Pſa. 27. 16 Ghoſt. *Tarry therefore*
Lords leiſure: bee ſtrong a
Satans third aſſault. *ſhall comfort thine heart.*

If Sathan ſhall aggrauate

thee the greatnes, the multitude: and haynousnesse of thy sinnes; meditate:

1. That, vpon true repentance, it is as easie with GOD to forgiue the greatest sin, as the least, and hee is willing to forgiue many as to pardon one. And his mercy shineth more in pardoning *great sinners*, then *small offenders*: as appeares in the examples of *Manasses*, *Magdalen*, *Peter*, *Paul*, *&c.* And *where sinne most abounded, there doth his grace reioyce to abound much more.* The Encounter. 1 Tim. 1. 15. Rom. 5. 20.

2. That God did neuer forsake any man, till that man did first forsake God, as appeares in the examples of *Cain*, *Saul*, *Achitophel*, *Ahazia*, *Iudas*; *&c.*

3. That God calleth *all* euen those sinners who are *heauie laden with sinne*, and that he did *neuer deny* his mercy to any sinner that asked his mercie Mat. 11. 28.

with a penitent heart. This
Hiſtory of the Goſpell wit
ſeth: There came vnto Ch
all ſorts of ſicke ſinners:
blind, halt, lame, lepers;
as were ſicke of *palſies, dro*
bloudy fluxes; ſuch as were
naticke, and poſſeſſed with
cleane ſpirits, and Diuels.
of all thoſe not one that
and asked his mercy
helpe, went away without
errand. If mercy hee as
mercy he found; were his
neuer ſo great, were his
eaſe neuer ſo *grieuous*. N
hee *offered* and gaue his me
to many who neuer asked
(being mooued only with
bowels of his owne compa
and the ſight of *their miſery*
to the woman of *Samaria*,
widdow of *Naim*, and to
ſicke man that lay at the po
of *Bethesda*, who had b
his yeares ſicke. If he thus
lingly gaue his mercy to t

Ioh. 5. 54.
Luk. 7. 13.

that did not aske it, and was *found of them* (as the Prophet saith) *that sought him not*; will he deny mercy vnto thee, who dost so *earnestly pray* for it *with teares*? and dost like the poore *Publican*, so *heartily knocke* for it, with *penitent fists* vpon a *bruised* and *broken heart*? Especially when thou prayest to thy *Father*, in the name and mediation of *Christ*, for whose sake he hath promised to *grant whatsoeuer wee shall aske of him*: as sure as God is true hee will not. Though *Ninivehs* sinnes had prouoked the Lord to send out his sentence against them, yet vpon their repentance, he re-called it againe, and spared the City: how much more if thou likewise repentest, will hee sparre thee seeing his sentence is not yet gone foorth against thee? If hee deferred the *Iudgement* all *Ahabs* dayes, for the *externall*

Esay. 56, 1. Rom. 10 20

Ioh. 14, 14.

Novit Dominus mutare sententiam si tu noveris emendare vitam. Aug: in Psal. 50

shew onely which hee inuiteth humiliation; how much more will he cleane turne away his *vengeance*, if thou will vnfeignedly repent of thy sinne, and returne vnto him for grace and mercy?

He offered his mercy vnto *Cain* (who murthered his innocent brother) *If thou doest well shalt thou not bee accepted?* Gen. 4. 2 As if hee should haue said, If thou wilt leaue thy inuy and malice, and offer vnto me from a faithfull and contrite heart, both *thou*, and thine *Oblation* also shall bee acceptable vnto mee. And to *Iudas* (that so treacherously betrayed him) in calling him *Freind*, a sweete appellation of *loue*; and when *Iudas* offered, he willingly *consented* with that *mouth* (*wherein neuer was found guile*) to kisse those dissembling lips, *vnder which lurked the poyson of Aspes*. 1 Pet. 2. 22 Psal. 104. 3 Mat. 26. 50 Had *Iudas* apprehended this Mat. 26. 50

word

word *freind*, out of the mouth of Christ, as *Benhadad* did the word *Brother* from the mouth of *Achab*, doubtlesse *Iudas* should haue found the *God of Israel* more mercifull then *Benhadad* found the *King of Israel*. But God was [a] more displeased with *Cain* for dispairing of his *mercy*, then for *murthering* his *Brother*; and with [b] *Iudas* for *hanging himselfe*, then for *betraying his Maister*: in that they would make the *sinnes of mortall* man, greater then the infinite *mercy* of the *eternall God*, or as if they could bee more *sinfull* then God was *mercifull*. Whereas the least droppe of *Christs blood* is of more merit to procure Gods mercy for thy *salvation*, then all the sinnes (that thou hast committed) can bee of force to prouoke his wrath to thy *damnation*,

1 Kin. 30. 32, 31 Verse 31

a Iudas *non tam sceleris quam desperationis fecit poenitentiae interire.* Aug. *lib. 1 de util poenit.*

b *Sceleratior omnibus, O Iuda exististi quem non poenitentia duxit ad Dominum, sed desperatio traxit ad laqueum.* Leo.

Sathans fourth assault.

If Satban shall suggest, that all

this is true of Gods mercy, that it doth not belong vnto thee because that thy sinnes are greater then other mens, as being of knowledge, and of many yeeres continuance; and such as wherein others haue beene vndone: and (for the most part) committed wilfully and presumptuously against God and thy conscience. And therefore though hee will be mercifull vnto others, yet hee will not bee mercifull vnto thee.

meditate,

The Encounter.

1. That many (who are now in heauen most blessed and glorious Saints) commited in the same kinde (when they liued on earth) as great, & greater sinnes then ever thou hast commited, and continued (before they repented) in those sinnes as long as euer thou hast done. As therfore all their sinnes; and the continuing in them, could not hinder Gods mercy, vpon their repentance, from

from forgiuing their sinnes, and receiuing them into *fauour*? no more shall thy *sinnes*, and *continuance* therein hinder *him* from beeing mercifull vnto *thee, if thou doest repent as they did*: yea, vpon thy *repentance*, euerie one of their examples is a pledge that hee will doe the same vnto thee that he did vnto them. For as the *least sin*, in *Gods iustice*, without Repentance is *damnable*; so the *greatest sinne*, vpon repentance, is in his *Mercie pardonable*. Thy *greatest* and inueterateſt *sinnes* are but the sinnes of a *Man*; but the *least* of his *mercies* is the mercy of *God*. Because thou knowest thine owne sins, thou doubted whether they shall bee pardoned: Marke how this doubtfull case is resolued by God himselfe. Manie in *Isaies* dayes thought (as thou dost) that they had conceiued *so long* in sinne, that it was

1 Tim. 1, 16

too late for them now to seeke to returne vnto God for grace and *mercie*. But God answereth them; *Seeke yee the Lord whilest hee may bee found: call yee vpon him whilest hee is neere.* Isa. 55. 6. 7. & As if hee had said: Whilest my *Spirit striveth*, and my *Word is preached*, I am neere to bee found of all that seeke mee, and pray vnto mee. The people reply: But wee (O Lord) are grieuous sinners, and therefore dare not presume to call vpon thy Name, or to come neere thine Holinesse. To this the Lord answereth: *Let the wicked forsake his way, and the man of iniquitie his thoughts, and let him returne vnto mee, and I will haue mercie vpon him, and bee his God, and I will pardon him abundantlie.* But wee would thinke (say the people) that if our sinnes were but ordinarie sinnes, this promise of *mercie* might belong vnto vs. But because our sinnes,

sins are so great, & of such long *continuance*, therefore we feare left when wee appeare before GOD; hee will reiect vs. To this GOD answereth againe: *My thoughts* (of mercie) *are not your thoughts; neither are your wayes* (of pardoning) *my wayes: For as the Heauens are higher than the Earth, so are my wayes higher than your wayes, and my thoughts than your thoughts.* If therefore euerie sinne in the world were a world of *such sinners* as thou art: doe thou but yet (what Gods bids thee) *repent* and *beleeue*; and the bloud of *Iesus Christ*, beeing the *bloud of God*, *will cleanse both thee and them from all your sinnes.*

Esa. 55. 8. 9.

Act. 20. 28
1 Ioh. 1. 7.

2. That as God did foresee all the sinnes which the world should commit, and, yet *all those* could not hinder him from *loning the world, so that hee gaue his onelie begotten Sonne to the death*

Ioh. 3. 16.

death to saue as many of the world as would beleeue and repent: much lesse shall thy sinnes (beeing the sinnes of the Elect number of the world) be able to hinder God from loving thy soule, and forgiuing thy sinnes, if thou doest repent and beleeue.

Rom. 8. 13

3 That if he loued thee so dearly (when thou wast his enemie) that hee payed for thee so deare a price as the spilling of his heart blood; how can he nowe but bee gracious vnto thee, when to saue thee, will cost him but the casting of a gracious looke vpon thee? Looke not thou therfore to the greatnesse of thy sinnes, but to the infiniteneſſe of his mercie, which is so surpassing great, that if thou putteſt all thine other grieuous sinnes together, and adde vnto those the sinnes of Cain and Iudas; and put vnto them all the sinnes of all the

Reprobates in the Worlde; (doubtlesse it would be a *hudge heape:*) yet compare this hudge heape with the *infinite mercie* of GOD, and there will bee no more comparison betwixt them, than betwixt the least *Mole-hill*, and the greatest *Mountaine* in a Countrey. The *cry* of the grieuousest sinne that euer wee reade of, could neuer reach vp *higher* than vnto Heauen; as the cry of the *sinnes* of *Sodom*: but *the mercie of God* (saith *Dauid*) *reacheth vp higher than the Heauens*, and so *ouer-toppeth* all our sinnes. And *if his mercie be greater than all his workes*, it must needes be *greater* than all thy *sinnes*. And so long as his mercie is greater than the sinnes of the whole World, doe thou but *repent*, there is no doubt of *pardon*.

Gen. 19. 13.
Psal. 108. 4.
Psal. 145. 9.

If Sathan shall obiect, that thou hast many times vowed to repent,

Satans first assault.

repent, and hast made a [illegible] repentance for the time, and didst fall to the same sins [illegible] and againe, and that all thy [illegible] tance was but fained, and a [illegible] king of God. And that sin thou hast so often broken thy [illegible] therefore God hath with-[illegible] his mercie, and hath changed [illegible] love, &c. meditate.

The encounter.

1. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldest despaire, seeing that this is the common case of all the Children of GOD in this life, who vow so oft to for-beare some sinne, & till perceiuing their weaknesse not able to performe it, they vow

* I remember (saith *Luther*) that *Staupitius* was wont to tell mee, *Ego plus quam millies Deo vovi, &c.* I haue more than a thousand times vowed vnto God that I would mend my life, but I could neuer performe my vow. Hence-foorth I will make no such vow, because I verilie cannot keepe it. Vnlesse therefore God will bee mercifull vnto mee for Christ his sake and grant mee a blessed departure out of this wretched life, all my vowes and good workes will stand mee in no stead. This is the state of the deerest Children of God in this life. Reade *Luther* on *Galat.* Chap. 5.

that

that they will vow no more. Their *vowes* shew the desires of their spirituall man; their *breakings* the *weakenesse* of their corrupt *flesh*. And our *oft* slips to the same sinnes *Christ* foresaw, when hee taught vs to pray *daylie*: *O Father, forgiue vs our trespasses*. And why doth Christ injoyne thee (who art but sinfull man) *to forgiue thy brother seuen times in a day, if hee shall returne seuen times in a day, and say, It repenteth mee*? but to assure thee that hee (being the GOD of mercie and goodnesse it selfe) will forgiue vnto thee thy *Seuentie times seuen-folde* sinnes a day, which thou hast committed against him, if thou returne vnto him by *true* repentance. The *Israelites* were *cured* by looking (though with weake eyes) on the *brazen Serpent*, as *oft* as they were stung by the *fierie Serpents* in the wilderneſſe, to assure

Luke 17. 3. 4.

Mat. 28. 21. 22.

Num. 21. 9

assaule.
Post lacrymas gemitusque graves clementia Christi. Confestim est oculos ante locanda tuos
Iam. 1, 17
Rom. 8. 28
Rom. 9. 11
* By these keyes Peter opened Heauen to himselfe, & afterward vnto the rest of the Apostles with others.
Luk 24. 61
Luk 22. 47 &c.
Ioh. 10. 21
Ioh, 13. 1.
Rom 11. 29
Rom. 8. 36

assure thee, that vpon thy
of Repentance, thou sh
recouered by Faith in *Chri*
often as thou are wounde
death by *sinne*.

2 That thy Saluatio
grounded, not vpon the
stancie of thine obedience,
vpon the *firmenesse* of G
Couenant. Though thou
riest with God, and the Co
nant bee broken on thy
yet it is firme on *Gods par*
therefore all is safe enoug
thou wilt *returne*: For there
no *variablenesse with him*,
they shadow of change.
hath *locked* vp thy Saluatio
and made it sure in his o
vnchangeable purpose; and h
deliuered to thy keeping t
Keyes, which are * *Faith*
Repentance; and whilest th
hast *them*, thou mayest p
swade thy selfe that thy sal
tion is sure and safe: For, *w*
God loueth, hee loueth to the e

and neuer repenteth of bestowing his loue one them who *repent* and beleeue.

Lastly, *If Satan shall perswade thee, that thou hast beene doubting a long time, and that it is best for thee now to despaire, seeing thy sinnes increase, and thy iudgement draweth neere*: meditate. Sathans sixt assault.

1. That no sinne (though *neuer so great*) should be a cause to moue any Christian to *despaire*, so long as *Gods mercy*, by so many *millions* of degrees, is greater; and that euery penitent and beleeuing sinner hath the pardon of all his sinnes confirmed by the Word and Oath of God; *two immutable things, wherein it is impossible that God should lie.* His *word* is, that at what *time soeuer*, a sinner, *whosoeuer*, doth repent of his sinne, *whatsoeuer*, (for both *time*, and *sinnes*, and *sinners* are indefinite) *from the bottome of his* Heb. 6. 18 Eze. 18. 22.

D. King of London his Lectures on Ionah.

his heart, God will blot foorth his sins out of his remembrance that they shall bee mentioned vnto him no more. If we will not t his word (which God for wee should doubt of) hee giuen vs his oath: *As I li desire not the death of the wicked, but that the wicked t from his way and liue.* As had said: will yee not bele my Word? *I sweare* by my li that I delight not to dam ny sinner for his sinnes, bu ther to saue him, vpon his uersion and repentance. Meditation heereof mo Tertullian to exclaime: *how happy are we, when G sweareth that hee will no damnation! Oh, what misera wretches are wee, if wee wil beleeue God when hee swea his truth vnto vs!* Listen, drooping Spirit, whose soul assailed with waues of s lesse despaire; how h

Ezec. 33. 11.

O fœlices nos quorum causa iurat Deus! O miserrimos nos si non Deo quidem iuranti credemus. Tertul.

we

were it to see many like thee, and *Hezekias*? (*who mourne like Doues for the sense of sinne, and chatter like Cranes and Swallowes for the feare of Gods anger*) rather then to behold many who die like *beasts*, without any feeling of their *owne estate*, or any feare of *GODS wrath or tribunall seat*, before which they are to appeare? Comfort thy selfe, O languishing Soule, for if this earth hath any, for whom Christ spilt his blood one the Crosse, thou assuredly art one. Cheere vp therefore thy selfe in the *All-sufficient* Attonement of the blood of the Lamb, which *speaketh better things then that of Abell*. And pray for those who neuer yet obtained the grace to haue such a sense and detestation of sinne. Thou art one indeed, for whom Christ dyed; and from whom a *wounded* spirit (iudging rather accor-

Isa. 28. 14.

Heb. 12. 24

according to his *feeling*, [illegible] his *faith* (hath wrung that [illegible] full voice of Christ: *My* [illegible] *My God why hast thou for*[illegible] Math. 27 46 *me*? And doubt not, b[illegible] long thou shalt as truely [illegible] with him, as thou now [illegible] *suffer* with him: for *Yea*, [illegible] 2 Tim. 2. 11. *Amen* hath spoken it. No[illegible] barres a man from salu[illegible] 2 Cor. 1. 20 but onely *incredulity* and [illegible] *nitency*: nothing mak[illegible] Apoc. 3. 14 Heb. 6, 6 against the Holy Ghost, [illegible] *donable*, but want of *repe*[illegible] Thy vnfained desire to re[illegible] is as acceptable vnto God [illegible] the perfectest repentance [illegible] thou couldst wish to perfo[illegible] vnto him.

Meditate on these [illegible] *ticall comforts*, and thou [illegible] see, that in the very *agony* [illegible] *death*; God will so assist [illegible] with his Spirit, that when [illegible] *tan* looketh for thy [illegible] victory, hee shall see [illegible] *foulest* forte; yea, when [illegible] stre[illegible]

ings are broken, that thou anſt not ſee the light, *Ieſus hriſt* will appeare vnto thee o comfort thy *Soule*, and his *ly Angels* will carry thee into is *heauenly Kingdome*. Then Luk. 19. 34
all thy friends behold thee, ike *Manoahs* Angell, doing onders indeed, when they all ſee a *fraile man* in his *greaſt weakeneſſe* (by the meere ſiſtance of *Gods ſpirit*) ouercomming the ſtrength of ſinne he *buterneſſe* of death, and all he *power* of Sathan; and in the re of *Faith*, and *perfume* of rayer, aſcend vp with *Angels* ictoriouſly into heauen.

An Admonition to them who come to viſit the ſicke.

THey who come to viſit the ſicke, muſt haue a ſpecial care not to ſtand *dumbe* and *ſtaring* in the ſicke perſons face

face to disquiet him, nor ... speak *idly*, and to aske ... *table* questions, as most do ...

If they see therefore ... the sicke party is like to ... them not dissemble, but ... uingly and discreetly ad... nish him of his weakenesse ... to prepare for eternall life ... hour well spent, when a ... life is almost out spent ... gaine a man the assurance ... eternall life. Sooth him ... with the vaine hope of *this* ... least thou betray his Soule ... eternall death. Admonish ... plainly of his estate, and ... him breifly these, or the ... Questions.

Questions to bee asked of a sick man, that is like to dye.

DOest, thou beleeue ... Almighty God, that ... nity of persons in Vnity of ... sence, hath by his power ... Heau...

heauen and earth, and al things therein? and that hee doth still by his *Diuine prouidence* gouerne the same; so that nothing comes to passe in the *world* nor to *thy selfe*, but what *his diuine hand and councell hath determined before to be done.*

2. Doest thou confesse, that thou hast transgressed and broken the holy *Commandements* of Almighty God in *thought, word and deed?* And hast deserued for breaking his *holy Lawes* the *Curse of God*, which containeth *all the miseries of this life and euerlasting torments* in hell fire, when this life is ended if so be that God should deale with thee according to thy *deserts?*

3. Art thou not sorry in thy heart, that thou hast so broken his Lawes, and neglected his seruice, and worshippe, and so much followed the world, and thine owne vaine pleasures? And

And wouldest thou not le
holier life, if thou wert t
gin againe?

4. Doest thou not from
heart desire to bee recon
Rom. 8, 35 vnto GOD in *Iesus Christ*
blessed son, thy *Mediator*,
Heb 9. 24 *is at the right hand of God*
heauen now appearing for
in the sight of God and
request vnto him for thy

5. Doest thou renounce
confidence in all other *M*
Heb. 9. 11 *tors*, or *Intercessors*, *Saints*
1 Tim. 2.5 *Angels*, beleeuing that
Heb. 7. 25 *Christ the onely Mediator*
New Testament, is able per
ly to saue them that come
God by him, seeing hee euer
Psal. 73.25 *to make intercession for the*
And wilt thou with *David*
vnto Christ, *Whom haue I*
Heauen but thee? And ther
none vpon earth that I desire
side thee.

6. Doest thou *confidently*
leeue, and hope to bee saued

the *onely merits* of that *bloody* death and paſſion, which thy Sauiour *Ieſus Chriſt* hath ſuffered for thee? Not puting any hope of ſaluation in thine *owne merits*, nor in any *other meanes* or creatures: Being aſſuredly perſwaded, *That there is no ſaluation in any other*: and *that there is none other name vnder Heauen, whereby thou muſt be ſaued.* Act. 4. 12. Act. 10, 43.

7. Doeſt thou heartily *forgiue* all wrongs, or offences done or offered vnto thee, by any manner of perſon whatſoeuer? And doeſt thou as willingly (from thy heart) *aske forgiueneſſe* of them whom thou haſt grieuouſly wronged in word or deed? And doeſt thou caſt out of thy heart, all *malice and hatred*, which thou haſt borne to any body: that thou maieſt appeare before the face of *Chriſt* (*the Prince of peace*) *in perfect loue* and *Charitie*? Eſa. 26, 29. Eſa. 9. 6. Heb. 12, 24.

8. Doth thy Conscience
thee of any thing, which th
hast wrongfully taken, a
doest still withhold from
widow or fatherlesse childre
from any other person wh
soeuer? Be assured, that vnl
thou shalt *restore* like *Zachæus*,
these goods and lands (if th
bee able) thou canst not truly
repent; and without true *repe*
tance thou canst not be saue
nor looke Christ in the fa
when thou shalt appeare be
his Iudgement seat.

9. Doest thou firmely b
leeue, that thy *body* shall be
sed vp out of the *Graue*, a
sound of the last *Trumpet*?
that thy body and soule
bee vnited together againe
the *resurrection day*, to app
before the *Lord Iesus C*
and thence to goe with
into the kingdome of He
to liue in euerlasting Bliss
glory?

If the sick party shall answer to al these questions lik a faithfull Christian; then let all who are present, ioyne together and pray for him, in these or the like words.

A Prayer to bee said for the sicke by them who visite him.

O Mercifull Father, who art the Lord and giuer of Life, and to whom *belongs the issues of death*: wee thy children heere assembled, doe acknowledge, that (in respect of our manifold sinnes) we are not worthy to aske any blessing for our selues at the hands; much lesse to become suiters to thy *Maiesty* in thy behalfe of others: yet because *thou hast commanded* vs to pray one for another, *especially* for the *sicke*, and hast promised

Iames. 5

that the prayers of the righteous shall availe much with thee: in the *Obedience* therefore of thy *Commandement*, and *confidence* of thy gratious *promise*, we are bold to become humble suiters vnto thy diuine Maiestie, in the behalfe of this our deare Brother (*or Sister*) whom thou hast visited with the *chastisement* of thine owne fatherly hand. Wee could gladly with the *Restitution* of his health, and a longer *continuance* of his life and Christian *Fellowship* amongst vs: but for as much as it appeareth (as farre as wee can discerne) that thou hast appointed by this *visitation*, to call for him out of this mortall life: wee submit *our wils* to thy *blessed will*, and humbly entreate for *Iesus Christ* his sake; and the merits of his bitter Death and Passion (which hee hath suffered for him), that thou wouldest

deſt pardon and forgiue vnto him *all his ſinnes*; as well that wherein hee was *conceiued* and *borne*, as alſo all the offences and tranſgreſſions which euer ſince, to this *day* and *houre* hee hath commited in *thought*, *word and deed* againſt thy diuine Maieſtie. Caſt them behinde thy backe, *remoue them as farre from thy preſence, as the Eaſt is from the Weſt*; blot them out of thy remembrance; lay them not to his charge; waſh them away with the *Bloud of Chriſt*, that they may no more be ſeene, and deliuer him from all the Iudgements, which are due vnto him for his ſins; that they may neuer trouble his Conſcience, nor riſe in Iudgement againſt his Soule, and *impvt vnto him the righteouſneſſe* of Ieſus Chriſt, whereby hee may appeare *righteous* in thy ſight: and I in his extremity at this time, wee beſeech Pſa. 103. 1

thee looke downe from
uen vpon him with those
of grace & compassion, wh
with thou art wont to lo
vpon thy children in their
fliction and misery. Pitie
wounded *Seruant*, like
good *Samaritan*; for heere
sicke *Soule* that needeth
helpe of such an *heauenly*
stian. *O Lord increase his fa*
that he may beleeue that C
dyed for him, and that
bloud cleanseth him from
his sins: and either *assuage*
plaine, or else *increase* his
ence, to endure thy blessed
and pleasure. And (good Lo
lay no more vpon him, t
thou shalt enable him to b
Heaue him vp vnto thy self
with those *sighs* and *groa*
which cannot bee expres
Make him now to feele w
is the hope of his *Calling*: a
what is the exceeding *gre*
of thy *Mercy* and power

wards

wards them that beleeue in thee. And in his *weakeneſſe*, O Lord, ſhew thou thy *ſtrength*, Defend him againſt the *ſuggeſtions*, and *temptations of Sathan*, who (as hee hath all his life time) will now in his weakeneſſe eſpecially, ſeeke to *aſſaile* him and to deuoure him. O *ſaue his ſoule, and reproue Satan*, and command thy *Holy Angels* to be about him, to aide him and to chaſe away all euill and malignant ſpirits farre from him. Make him more and more to loath this world, and *deſire to bee looſed and to bee with Chriſt.* And when that *good houre* and time ſhall come (wherein thou haſt determined to call for him out of this preſent life) giue him grace *peaceably* and *ioyfully* to yeeld vp *his ſoule into thy mercifull hands.* And doe thou receiue him into thy mercy, and let thy *bleſſed Angels* cary him into thy king-

dome. Make his *last bowres*, his *best houre*, his last *words*, his *words*, and his last *thoughts*, his best *thoughts*. And when the sight of his Eyes is gone, and his *Tongue* shall faile to doe his office, grant (O Lord) that his Soule may (with *Stephen*) behold *Iesus Christ* in Heauen ready to receiue him: and that thy Spirit within him, may

Rom. 8,26 *make requests for him, with sighes which cannot bee expressed*.

Teach vs *in him* to reade and see our *owne end* and *mortalitie*, and therefore to bee carefull to prepare our selues for our last ends, and put our selues in a readinesse against the time that thou shalt call for vs, in the like manner. Thus, Lord, we recommend this our deare Brother (*or Sister*) thy sicke seruant, vnto thy eternall grace and mercy in that Prayer which CHRIST our Sauiour hath taught vs, saying,

Our

Our Father which art in Heauen, &c.

Thy Grace, O LORD Iesus Christ, thy loue O heauenlie Father; thy comfort and consolation, O holie Spirit, bee with vs all, and especiallie with this thy sicke Seruant, to the end, and in the end, Amen.

Let them reade often vnto the Sicke, some speciall Chapters of the holie Scriptures, as:

The three first Chapters of the booke of *Iob.*

The 14. and 19. Chapters of *Iob.*

The 34. Chapter of *Deutronomie.*

The two last Chapters of *Iosbua.*

The 17. Chapter of the first of the *Kings.*

The 2. 4. and 12. Chapters of the second of the *Kings.*

The 38. 40. and 65. Chapters of *Isaiah.*

The Historie of the pa
of Christ.

The eight Chapter to
Romanes.

The 15. Chapter of the
Epistle to the *Corinthians*.

The 4. of the first Epistle
the *Thessalonians*.

The 5. Chapter of the
cond Epistle of *Paule* to
Corinthians.

The first and last Chap
of Saint *Iames*.

The 11. and 12 to the
brewes.

The first Epistle of *Peter*.

The three first and the
last Chapters of the *Revel*
or some of these.

And so exhorting the
partie to *waite* vpon God
Faith and *Patience*, till he
for him; and praying the
to send them a joyfull me
in the Kingdome of *H*
and a *blessed resurrection*
last day, they may dep

their pleasure in the peace of God.

Consolations against impatiencie in sickenesse.

IF in thy sickneſſe by extremitie of pain thou be driuen to impatiencie, meditate:

1. That thy *sinnes* haue deſerued the *paines* of *hell*: therefore thou mayeſt with greater patience endure theſe *Fatherelie corrections*.

2. That theſe are the *ſcourges* of thine heauenlie *Father*, and the rod is in his hand. If thou didſt ſuffer with reuerence beeing a *Childe*, the correction of thy *earthlie Parents*, howe much rather ſhouldeſt thou now ſubiect thy ſelfe (being the *Childe* of God) to the chaſtiſement of thine *heauenlie Father*, ſeeing it is for thine *eternall* good, Heb. 12. 9

3. That

Vir dolorum Isa. 53. 3.

3. That CHRIST suff… in his Soule and Bodie, *far… zouser* paines, for thee: th… fore thou must more will… lie suffer his blessed ple… for thine owne good. Th… fore (saith *Peter*) *Christ s… red for you, leauing you an … ample, that yee should follow … steppes.* And, *Let vs* (sa… Saint *Paul*) *runne with loy… race that is set before vs, loo… vnto Iesus, the Author and … sher of our Faith, who for the… that was set before him, endu… the Crosse, &c.*

1 Pet. 2. 21

Heb. 12. 1. 2

1. Pet 5 9. S Rontius *Cum quotannis grauissimo morbo tentaretur a Deo debuit quod uno anno liber esset ac si a Deo tunc desertus fuisset.* vit. Pat. cap. 2. 8.

4 That these afflictio… which now you suffer, *are no… other but such which are accom… plished in your brethren that … in the world*, as witnesseth Pe… ter: Yea, *Iobs* afflictions were farre more grieuous. There… not one of the *Saints*, whi… now are at *rest* in Heaue… loyes, but endured as m… you doe, before they … thi…

thither: Yea, many of them willinglie ſuffered all the torments, that Tyrants could inflict vpon them, that they might come to thoſe heauenlie ioyes, wherevnto you are now called. And you haue a promiſe, that the *God of all grace, after that you haue ſuffered a while; will make you perfect, ſtabliſh, ſtrengthen, and ſettle you.* And that *God of his fidelitie will not ſuffer you to bee tempted aboue that you are able, but will with the temptation alſo make a way to eſcape, that yee may bee able to beare it.* 1 Pet. 5. 10 1 Cor. 10. 13

5 That GOD hath determined the time, when thy affliction ſhall *end*, as well as the time when it *beganne*. *Thirtie eight yeares* were appointed the *ſicke* man at *Bethesdaes poole*. *Twelue yeares* to the Woman with *the bloodie iſſue*. *Three Moneths to Moſes*: *Tenne dayes tribulation to the Angell* Ioh. 5. 1 Mat. 9 20. Exo. 22 Apoc. 2. 10.

Angel of the Church of *Sm-*
na : *Three dayes plague to Da-*
2. Sam. 24 23 Yea the number of the go-
Psal. 56. 8 mans teares are *registred*
Gods booke and the quanti-
kept in his *Bottle*.

The time of our troubl-
(saith *Christ*) is but a *modic-*
Modicum & vide vos. Ioh. 16. 16 Gods *anger* lasts but a *mom-*
Psal. 80. (saith *Dauid*.) *A little seas-*
Apoc. 6. 11 (saith the Lord:) and there-
fore cales all the time of o-
paine, but the houre of *sorrow*,
Ioh. 16. *Dauid*, for the swiftnesse there-
Psa. 110. 7, of, compares our present trou-
Nubecula est, etenon stabit. bles to a *Brooke*: and *Atha-*
nasius to a *Showre*. Compare the
longest miserie that man en-
dures in this life, to the *eterni-*
tie of heauenlie joyes, and they
Ioh. 16, 21 will appeare to be nothing. And
as the sight of a *Son* safe *borne*,
makes the *Mother* forget all
her former deadlie paine: so
the sight of Christ in Heauen
who was *borne for thee*, will
make all these pangs of *Death*
to

to be quite forgoten, as if they had neuer beene: like *Stephen*, who as soone as hee saw *Christ* forgat his owne *wounds*, vvith the horrour of the *graue*, and terror of the *stones*, and sweetly yeelded his *soule* into the hands of his *Saviour*. Forgette thine owne paine, thinke of *Christes vvounds*: *Bee faithfull vnto the death, and hee will giue thee the Crowne of eternall life.* Act. 7. Apoc. 2. 10

6. That you are now called to *repetitions* in Christes Schoole; to see howe much *Faith, Patience, and Godlinesse*, you haue learned all this while: And whether you can like *Iob: receiue* at the hand of God *some euill*, as well as you haue hitherto *receiued* a great deale of *good*. As therefore you haue alwayes prayed, *Thy will bee done*, so bee not now *offended* at this which is done by his *holie Will*. Iob. 2. 10.

7. That *all things shall worke* Rom. 8, 28

together

Vers. 28 30

Morbus non malis adnumerandus quia multis vtiliter accedit, Basil. in *Hexam.* *Morbus est vtilis quaedam institutio, quae docet caduca aspernare, & coelestia spirare.* Nazia ad Philagrium.

together for the best to the
loue God: insomuch that n
death, nor life, nor Angels
principalities, nor powers,
shall bee able to separate vs f
the loue of God, which is in
Christ our Lord. Assure
selfe, that euery *pang* is a
uention of the *paines* of
euerie respit, an *earnest* of
uens *Rest*: And how
stripes doe you esteeme
worth? As your life hath b
a *Comfort* to others; so
your friends a *Christian* exa
to dye, and deceiue the
uell as *Iob* did. It is but
Crosse of Christ sent before
crucifie the loue of the
in *thee*; that thou maye
eternallie to liue with Chr
who was *crucified for thee*
thou art therefore a true C
stian, take vp (*like Simon*
Cyrene) with both thine arm
his holie *Crosse*, carrie, it
him vnto him; thy paines
short

shortly passe, thy ioyes shall neuer passe away.

Consolations against the feare of Death.

IF in the time of thy sickneſſe thou findſt thy ſelfe *feareful to die*; meditate;

1. That it argueth a *daſtardly* minde to feare that which *is not*: for in the *Church of Chriſt* there is no *death*, *Iſay* 25. 7. 8. And, *whoſoeuer liueth and beeleeueth in Chriſt, ſhall neuer die*, *Iohn.* 11. 26. Let them feare Death; who liue without Chriſt. Chriſtians dye not; but when they pleaſe GOD, they are like *Enoch*, tranſlated vnto God. Their paines are but *Eliahs fiery Chariot* to carry them vp to heauen: or like *Lazarus* ſores, ſending them to *Abrahames boſome*. In a Word, if thou bee one of them that like

Gen. 5 24. 1 Kin. 2. 11 12

Luk 16. 2

like *Lazarus*, *louest Iesus* [illegible] *sickneſſe is not vnto the death* [illegible] *for the glory of God*: who of [illegible] loue changeth thy *liuing d* [illegible]
Iob. 14 to an *euerlaſting life*. An [illegible] many Heathen men, *as So* [illegible] *tes, Curtius, Seneca: &c.* d [illegible] *willingly*, (when they mi [illegible] haue liued) in hope of the [illegible] *mortality* of the Soule; [illegible] thou beeing trained so long [illegible] *Christs Schoole*, (and now [illegible] led to the *Marriage Supper* [illegible] the blessed *Lambe, Apoc.* 19. [illegible] bee one of those *Guests* that [illegible] fuse to goe to that *ioyfull B* [illegible] *quet?* God forbid.

2. Remember that thy [illegible] bode here, is but the *second de* [illegible] *gree* of thy life: and after thou [illegible] hadst *first liued nine moneths* in [illegible] thy *Mothers wombe*, thou wa [illegible] of necessity driuen thence, to [illegible] liue heere in a *second degree* o [illegible] life. And when that numb [illegible] of *Moneths* which God ha [illegible]
Iob 14 15 *determined* for this life, are [illegible] pired;

pired thou must likewise leaue this, and passe to a *third degree* in the other world, which neuer ends. Which to them that liue and dye in the Lord, surpasseth as farre this kinde of life, as this doth that which one liues in his *mothers wombe*. To this last and excellentest *degree* of life, through this door, passed *Christ* himselfe, and all his *Saints* that were *before thee*: and so shall all the rest after *them and thee*. Why shouldest thou feare that which is common to all *Gods Elect*? Why should that be vncouth to thee which was so welcome to all them? Feare not death, for as it is the *Exodus* of a *bad*, so it is the *Geneſis* of a *better* World: the end of a *temporall*, but the beginning of an *eternall life*.

Mors præsentis vitæ exitus & introitus melioris. Ber. *in Ep. ad Rom.*

3. Consider that there are but *three* things that can make *Death* so fearefull vnto thee, first, the losse thou hast *thereby*

secondly

secondly, the *paine* that is
in: thirdly, the terrible
which follow after: All
are but false *fires*, and
lesse *feares*. For the first
leauest here *uncertaine*
which *Theeues* may *rob*
shalt finde in Heauen
Treasure, that can neuer
Mat. 6. 19 20 ken away: these were
thee, as a *Steward* vpon
counts; those shall be *giuen*
as thy *reward* for euer. If
leauest a *louing Wife*;
shalt be maried to *Christ*
is *more louely*: If thou le
Children and *Friends*,
shalt there finde all thy
ous Ancestors, and Child
departed; yea, *Christ*;
his blessed *Saints* and
and as many of thy Child
as bee *Gods children*, shall
ther follow after thee: Th
leauest an *earthly possession*
an *House of clay*; and tho
Iob 14. 1 2 Cor. 3. 1 enioy an *Heauenly Inhe*

nd *mansion of glory*: which is urchased, prepared and reser- ed for thee. What hast thou ost? Nay, is not death vnto hee *gain? Go home, go home*, and e will follow after thee.

Secondly, for the *paine* in eath? the feare of death more *ines* many, then the veric *angs* of death: for many a Christian dyes without any great *pangs*, or paines. Pitch he *Anchor* of thy *hope* on the *firme ground* of the *word of God* who hath promised in *thy weakenes to perfect his strength, and not to suffer thee to bee tempted abone that thou art able to beare.* And Christ will shortly turne all thy temporal *paines* to his *eternall ioyes.*

Timor mortis ipsa morte peior.

2. Cor. 12. 9

1 Cor. 10 13.

Lastly, as for the *terrible effects* which follow *after* death; they belong not vnto thee beeing a *Member* of *Christ*; for *Christ* by his death hath taken away the *sting* of death to the

the *faithfull*: ſo that now th
is no *condemnation to them*
Rom. 8. 1 *are in Chriſt Ieſus.* And C
hath proteſted, that *he that*
Ioh. 5. 24 *beeueth in him, hath euerla*
life, and ſhall not come into c
demnation, but hath paſſed f
death vnto life. Herevpon
holy Spirit from Heauen ſa
Bleſſed are the dead that d
the Lord: and that *from then*
forth they reſt from their labo
and their works doe follow th
In reſpect therefore of t
1 Cor. 15 faithfull, *death is ſwallowed*
2 Thſ. 4. *into victory*, and his *ſting*, whi
Eſay. 26 is *ſin*, and the *puniſhment there*
Apoc. 14 *of*, is taken away by Chriſt.
1 Ioh. 14. 1 Hence Death is called, in re-
ἀπολυτις ſpect of our *bodies a ſleepe*, and
ad ſiphum. *reſt*: in reſpect of our *ſoules*, a
Luk 3 *going to our heauenly Father*; a
2 Cor 5. *departing in peace*; *a remouing*
Phil. 2 *from this body to goe to the Lord*;
ἀναλυσις. *a diſſolution of ſoule and bodie to*
Mors porta gloriæ. Gre. *be with Chriſt.* What ſhall I ſay!
ianua vitæ. *Precious in the ſight of the Lord*
Bernard.

the death of his Saints. These paines, are but thy *throwes* and *trauell* to bring foorth *eternall life.* And who would not passe through Hell to goe to Paradise? Much more through *death?* There is nothing *after death*, that thou needest feare; not thy sinnes, because Christ hath payed thy *ransome*; nor the *Iudge*, for hee is thy louing *Brother*, not the *Graue*, for it is the *Lords bed*; not *Hell*, for thy *Redeemer* keepes the *keyes*: not the *Diuell*, for *Gods holy Angels pitch their tents about thee*, and will not leaue thee, till they bring thee to Heauen. Thou wast neuer nearer *Eternall life*; glorifie therefore Christ *by a blessed death.* Say cheerefully *Come Lord Iesus*, for thy seruant commeth vnto thee: I am *willing*, Lord, helpe my *weakenesse.*

Seuen

Seuen sanctified thoughts, [illegible]
mournefull sighs of a sick [illegible]
man ready to dye.

NOW for as much as G[od] of his infinite mercy [has] to temper our paine and [sic]neſſe, that wee are not alw[ays] oppreſſed with extremity, giues vs in the middeſt of [our] extremities ſome *reſpite*, ease and refreſh our ſelues, [we] muſt haue a ſpeciall care (co[n]dering how ſhort a time [we] haſt, either *for euer* to loſe (to obtaine heauen) to make [the] of euery *breathing* time whi[ch] God doth afford thee: and d[u]ring that little time of *eaſe*, to gather *ſtrength* againſt the fit[s] of *greater anguiſh*. Therefore in theſe times of relaxation and eaſe, vſe ſome of theſe ſhort *thoughts* and *ſighs*.

The

The first Thought.

Seeing euery man enters into this life in *teares*, passeth it in *sweate*, and ends it in *sorrow*: oh what is ther in it: that a mã should desire to liue anylonger in it! Oh what a folly is it, that when the *Marriner* roweth with al his force to ariue at the *wished port*; and that the *Trauel-er* neuer resteth till he coms to his iorneys end, we fear to de-scry our Port; and therefore would put *backe our* Barke, to be longer *tossed* in this continu-all *tempest!* wee *weepe* to see our *iourneies end*, and therfore desire our iourney to be lengthened, that wee might bee more tired with a *foule* & *comberſome* way.

The ſpirituall Sigh thereupon.

O! ORD, this life is but a troublesome Pilgrimage:

Gen. 47. 9 *few* in dayes, but *full* in eui
and I am weary of it, by rea
of my sinnes: Let mee theref
(O Lord) intreat thy Maie
1 Kin. 19 4 this my *bed of sickenesse*, as
did vnder the *Iuniper tree*
affliction: *It is now enough,*
Lord, that I haue lined so
in this vale of misery: *tak*
soule into thy mercifull ha
for I am no better then my
thers.

The second Thought.

THinke with what a *bo*
sinne thou art loaden w
great *ciuill warres* are con
ned in a little *World*; the
Rom. 7. 24 *fighting against the Spirit*,
on against *reason: Earth* aga
Iam. 4. 1, Gal. 5. 17 *Heauen*: and the world
in thee, banding it selfe fort
World *without* thee: and
but one onely meane remai
to end this conflict, De
which (in Gods appoi
tim

ime) will I perate thy *Spirit* rom thy *flesh*, the *pure* and *rege erate part* of thy ſoule, fro.n hat part which is *impure* and *unregenerate*.

The ſpirituall Sigh vpon the ſecond thought.

O *Wretched man that I am, who ſhall deliuer mee from the body of this death?* O my weete Sauiour, Ieſus Chriſt, *thou haſt redeemed mee with thy retious blood.* And *becauſe thou haſt deliuered my ſoule from ſinne ine eyes from teares, and my eete from falling*: I doe heere rom the very bottome of my eart, aſcribe the whole *prayſe* nd *glory* of my ſaluation, to hy onely *grace and mercy*, ſay- ing (with the holy *Apoſtle*) *Thankes be vnto God, which hath iuen mee the victory, through ur Lord Ieſus Chriſt.*

Rom. 7. 24.

1 Pet. 1. Apoc. 5. 9

Pſal. 116, 8

1 Cor. 15 57. Pſal. 145.

The third Thought.

THinke how it behoo
thee to bee assured,
thy Soule is Christs: for de
hath taken sufficient *gages*
assure himselfe of thy *body*,
that *all* thy Senses begin al
dy to die, saue onely the
of *paine*: but sith the *begin*
of thy being began with *p*
maruell the lesse if thy end c
clude with *dolours*. But if the
Isa. 33.14. temporall *dolours* (which o
afflict thy body) be so painf
O Lord, *who can indure the*
uouring fire? Who can abide
euerlasting burning:

The spirituall Sigh upon
third Thought.

O Lord Iesus Christ, the
sonne of the liuing G
who art the onely *Physit*
that canst ease my *body* fro
Paine

paine; and restore my *Soule* to life eternall, put thy *Passion, Crosse, and Death*, betwixt my *Soule* and thy *Iudgements*, and let the merits of thy *Obedience* stand betwixt thy Fathers *Iustice*, and my *disobedience*; and from these *bodily paines* receiue my soule into thine euerlasting peace: for I cry vnto thee with *Stephen*: *Lord Iesus receiue my spirit*. Act 7 59

The fourth Thought.

THinke that the worst that death can doe, is but to send thy soule sooner then thy flesh would bee willing, to *Christ* and his Heauenly ioyes. Remember, that that worst, is thy best hope. The worst therefore of death, is rather a helpe then a harme.

The Spirituall Sigh upon
fourth Thought.

O Lord Iesus Christ, th
uiour of all them
put their trust in thee: for
not him that in *misery* fl
vnto thy *Grace*, for fu
and mercy; O sound
sweet voyce in the eares o
Soule, which thou spakst
the *penitent thiefe* on the Cr
Luk 23. 43 *This day shalt thou bee with*
in Paradise For I, (O Lord,
(with the Apostle) fr
Soule speake vnto thee, I
to be dissolued; and to bee
Christ

The fift thought.

THinke (if thou feare
die) That *in Mount Sion*
Isa. 25. 7. 8 *there is no death for hee that be-*
Ioh. 11. 25 *leeueth in Christ, shall neuer di*
And, if thou darest to li
with

without doubt the *life eternall*, (whereunto this *life* is a *passage*) *surpasseth all* There doe all the faithfull departed (having ended their miseries) liue with Christ in ioyes: & thither shall all the godly which suruiue, bee gathered out of their troubles to enioy with him eternall rest.

The spirituall Sigh vpon the fift thought.

O Lord thou seest the malice of Satham, who (not contenting himselfe, *like a roaring lion* all the *dayes and nights* of our life, to seeke our destruction) shewes himselfe most *busie*, when thy Children are *weakest* and *neerest* to their end *O Lord reproue him*, & preserue my soule. Hee seekes to terrifie me with *death*, which my *sinnes* haue *deserued*; but let thy *holy Spirit* comfort my soule with the assurance of eternall Life, 1 Pet. 5.

which thy *Blood* hath pur
ſed. Aſſwage my *paine*, incr
my patience, (and if it be
bleſſed will,) end my troub
Luk 2. 29. for my ſoule beſeecheth
with old bleſſed *Simeon*,
*now let mee thy Seruant depa
peace according to thy word.*

The ſixt Thought.

THink with thy ſelfe, w
a bleſſing God hath
ſtowed vpon thee, *aboue
millions* of the World,
whereas they are either
gans, who worſhippe not
true God; or Idolaters,
worſhip the true God falſe
Thou haſt liued in a true Ch
ſtian Church, and haſt grace
die in the *true Chriſtian fa*
and to bee buried in the *Se
cher of Gods Seruants*; who
Act 26. 6. 7. waite for the *hope of Iſrael*, t
raiſing of their bodies in t
Luk. 14. 14. *Reſurrection of the Iuſt.*

The

The spirituall sigh vpon the sixt Thought.

O LORD Iesus Christ, *who art the Resurrection and the Life, in whom whosoeuer beleeueth, shall liue though hee were dead, I beleeue, that whosoeuer liueth, and beleeueth, in thee shall neuer die: I know that I shall rise againe in the resurrection of the last day: For I am sure that thou my Redeemer liuest: And though that after my death wormes destroy this bodie, yet I shall see thee my Lord, and my God, in this flesh.* Grant therefore, O Christ, for thy bitter death and Passion sake, that at that day I may bee one of them to whom thou wilt pronounce that ioyfull sentence: *Come yee blessed of my Father inherite the Kingdome prepared for you before the foundation of the World.*

Ioh. 11, 25, 26. Vers. 24.

Iob. 19. 25 26.

Mat. 25. 34

The seuenth Thought.

THinke with thy selfe
Christ endured for
Gal. 3. 13 *cursed death*, and the *wra*
Lam. 1, 12 *God*, which was due vnto
sinnes, and what terrible
and cruel *torments* the
and *Martyres*, haue vol
lie suffered for the defen
Christs Faith, when they
haue *liued* by *dissembling* o
nying Him: How much
willinglie shouldest thou
to depart in the *Faith of C*
hauing lesse *paines* to tor
thee; and more meanes to
fort thee?

The spirituall Sigh vpon
seuenth Thought.

O Lord, my sinnes
serued the *paines* of
and eternall death: in
these *fatherlie corrections*, w

with thou doest afflict; mee *But O blessed Lambe of God, which taketh away the sinnes of the world haue mercie vpon mee and wash away all my filthie sinnes, with thy most precious blond: And receiue my soule into thine heauenlie Kingdome: For into thine hands, O Father, I commend my Spirit, and thou hast redeemed mee, O Lord, thou God of trueth.*

Ioh. 1. 29.
Apoc. 5. 1.
Luk. 23. 4
Psal. 31. 5

The sicke person ought now to send for some godlie and religious Pastour.

IN any wise remember (if conueniently it may be) to send for some godly & religious *Pastor*, not onlie *to pray* for thee at thy death (for God in such a case hath promised *to heare the Prayers of the righteous* [a] *Prophet, and* [b] *Elders of the Church*) but also vpon thy confes-

a Gen. 20. 7 Ier. 18, 20 and 37. 1. Ezec. 4. 14. 1 Sam. 9. 7 & 22. 19. 22.
b Iam. 5. 14 15 16.

confession, and vnfained re
pentance, to absolue thee of
sinnes. For as Christ hath
c Mar. 14 Act. 19.4. uen him a Calling to 'bap
thee vnto repentance for the
mission of thy sinnes: so hath
likewise giuen him a calling
d 1 Cor. 5. 4. 'power and 'authoritie, (v
repentance) to absolue thee
e 2 Cor. 10 1. thy sinnes. 'I will giue thee
f Matt. 15. 16 Keyes of the Kingdome of H
uen: And whatsoeuer thou
binde vpon earth, shall bee bo
in Heauen: And whatsoeuer
shalt loose on earth shall bee lo
in Heauen. And againe, Ve
Mat. 18. 18 I say vnto you, whatsoeuer
binde on earth, shall bee bound
Heauen, and whatsoeuer yee lo
in earth shall bee loosed in hea
And againe, Receiue ye the ho
Ioh. 20. 21. Ghost, whosoeuer sinnes yee re
they are remitted vnto them: a
whosoeuer sinnes yee retaine, th
are retained. This Doctri
was as ancient in the Church
Iob. 33. 25. God as Iob, for Elihu tels him,

The

That when GOD *strikes a man with maladie on his bed, so that his soule draweth neere the graue and his life to the buriers: If there bee any messenger with him, or an Interpreter, one of a thousand, to declare vnto man his Righteousnesse, then will hee haue mercie vpon him, &c.* And answerable hereunto (saith Saint *Iames*) *If the sicke haue committed sinnes* (vpon his repentance, and the prayers of the Elders) *they shall be forgiuen him. These haue power to shut Heauen, and to deliuer* (the scandalous impenitent sinners) *to Sathan;* For, *the weapons of their warfare are not carnall, but mightie, through God, to cast downe &c. and to haue vengeance in readinesse against all disobedience.* They haue the *Key of loosing*, therefore the *power of absoluing.*

Iames 5. 17. 18.

Apoc. 1. 1. 6.

1 Cor. 5. 5.
1 Cor. 10. 2. &c.
Mark. 16.
Ministri proprie remittunt non absolvunt, sed remittentes.

The *Bishops* and *Pastors* of the Church, doe not forgiue sinne by any *absolute power*

1 Cor. 5. 4
1 Cor. 4 5. 12,
Act. 13. 38

of

of their owne (for so t
Christ their Master forg
sinnes but *ministeriallie*, a
servants of Christ and *stew*
to whose fidelitie the
and Master hath comm
his Keyes; and that is,
they doe *declare* and *pron*
either *publikelie*, or *privat*
the word of God, what *bi*
what *loseth*, and the *m*
of God to penitent sinne
his *Iudgement* to impe
and obstinate persons: a
doe *applie* the *generall* pro
or threatnings to the *pe*
or *impenitent*. For Christ
Heauen doeth by them (a
his *Ministers on earth* (dec
whom he remitteth and bind
and to *whom hee will* ope
Gates of Heauen, and ag
whom hee will shut them.
therefore it is not said: *Wh*
sinnes yee signifie to bee remitte
but whose sinnes ye remit. T
then doe remitte sinne, bec

Ch

To this end saith Basil. in Alcet. c. 13 *Christus omnibus Pastoribus & Doctoribus ἰσοδυναμος. Χριστὸς ἐξουσιαν aequalem tribuit potestatem cuius signum est quod omnes ex aequo legant & soluunt ut Petrus.*

Papists dare not deny this.

Quilibet sacerdos (quantumcunque est ex virtute clavium) habet effectum indifferenter in omnes. In supplement. Thom. 4. 6.

Christ by their ministerie remitteth sinnes, as *Christ* by *his Disciples loosed Lazarus*, *Ioh.* 11 44. And as no water could wash away *Naamans* Leprosie, but the Water of *Iordan*, (though other Riuers were as cleare, because the *promise* was annexed vnto the water of *Iordan*, and not of other riuers) So, though another man may pronounce the same *words*, yet haue they not the same efficacie and power to worke on the Conscience; as when they are pronounced from the mouth of *Christes* Ministers, because that the [a] *promise* is annexed to the *Word* of God in their mouthes: for them hath hee [b] *chosen*, [c] *separated*, and [d] *set apart* for his *worke*, and to them he hath committed the [e] *Ministerie, and word of reconciliation*, by their hosie [f] *calling*, and [g] *ordination* they haue receiued the [h] *holie Ghost*, and the *ministeriall* power

Ioh. 10.
a Ioh. 20. 13
b Act. 1. 24
c Act. 12. 2
d Rom. 1. 1
e 2 Cor. 5 18 19
f Act. 13. 2
1 Cor. 1. 1
Heb. 5. 4
g Tit. 1. 5
h Ioh. 20. 22 23.
Act. 13. 24

power of binding and loo
They are *sent foorth* of the
Ghost, for this worke wherei
hee hath called them:

And Christ giues his Mi
sters power to forgiue sin
to the penitent, in the
* words that hee teacheth vs
the Lords Prayer, to desire
to forgiue vs our sinnes;
to assure a penitent sinner;
God by his Ministers abso
tion, doeth fullie, through
merits of Christs blood, forg
them all their sinnes. So
what Christ decreeth in H
uen, *In foro Iudicij* the same
declareth on earth by his *rec*
ciling Ministers, in foro pœnite
tia: So that as God hath *recon*
ciled the world to himselfe by Ie
sus Christ: So hath hee (saith th
Apostle) *giuen vnto vs the Mi*
nisterie of this reconciliation.

He that sent them to *Baptize*
saying, *Goe & teach all Nation*
baptizing them, &c. Sent them
also

* εν τινων αφητε τας αμαρτιας Ioh. 20. 23. Και αφες ημιν τας αμαρτιας ημων.

Luk 11. 4. 2 Cor. 5. 18.

also to remit sinnes, saying, *As my Father sent me, so send I you: whosoeuer sinnes yee remite, they are remited vnto them, &c.* As therefore none can *baptize*, (though he vse the same *water* and *words*) but onely the *lawfull Minister* which Christ hath *called and authorized to this Diuine and Ministeriall function*; so though others may *comfort* with *good wordes*; yet none can *absolue* from sinne, but onely those, to whom Christ hath commited the holy *Ministery and word of reconciliation*: and of their *absolution* Christ speaketh, *he that heareth you, heareth me.* In a *doubtful title* thou wilt aske the councell of thy *skilfull Lawyer*, in perill of *sicknes*, thou wilt know the aduice of thy *learned Physitian*, and is ther no danger in *dread of Damnation*, for a *sinner* to be his *own Iudge*?

Iudicious *Caluine teacheth* this poynt of Doctrine most plainly

Ioh. 20. 12 13

2 Cor. 2. 7 10

Heb. 5. 4

2 Cor. 5. 18 19

Luk. 10, 16

Liu. 4 Inst. cap. 4 sect. 12

plainly: *Etsi omnes mulc*
debeamus consolari, &c.
though (saith hee) *wee ou*
comfort and confirme one an
in the confidence of Gods m
yet wee see that the Mi
are appointed as witnesses
sureties to ascertaine our
sciences of the remission of s
Insomuch as they are faith
mitt sinnes, and to loose s
Let every faithfull man th
remember, that it is his d
inwardly hee bee vexed an
ted with the sense of his s
not to neglect that remedy
is offered unto him by the
to wit, *that* (*for the e*
his Conscience) *hee make*
vate confession of his sinnes
his Pastor; and that hee desire
priuate endeauour for the ap
cation of some comfort unto
Soule whose office it is (*both pu*
likely and priuately) *to a*
ster Euangelicall Consolation
Gods people.

Be

Beza highly* commendeth this practice and *Luther* saith, *That hee had rather loose a thousand worlds, then suffer private confession to bee thrust out of the Church.* Our *Church* hath euermost [a] *soundly* maintained the *truth* of this doctrine; but most *iustly* abolished the tyrannous and Antichristian abuse of *Popish Auricular confession* which they thrust vpon the *soules* of *Christians*, as an *Expiatory sacrifice*, and a meritorious *satisfaction* for sinne; racking their Consciences to confesse, when they feele no distresse, and to enumerate all their sinnes, which is impossible: that by this meanes they might diue into the secrets of all men which oftentimes hath prooued pernitious, not onely to *priuate persons*, but to *publike states*. But the truth of Gods Word is, that no person, hauing receiued *Orders* in the *Church of* Rome,

* *In Antith. Papatus & Christianis vol. 1 fol 65 Luther tom 6 Fol. 109. & seq.*

a Witnesse our Liturgie. D. *Hall* absolued D *Reynolds* at his death, who not being able to speake, kissed the hand wherewith hee was absolued.

Rome can truely *absolue* a
ner: for the Keyes of *Abso*
on are two: the one is the
of *Authority* and that
Christ hath: the other
Key of *Ministery*, and this
giues to his *Ministers*,
are therefore called, the
nisters of Christ, " *The S*
ards of Gods Mysteries:
" *Ambassadors of Reconcil*
on, Bishops, Pastors, Elders.
But *Christ* neuer ordain
the New Testament, any
der of *sacrificing Priests*,
ther is the Name of
which properly signifies
cerdos, or sacrificing Priest.
uen to any officer of *Chri*
in all the New Testament
Neither doe we reade in all
New Testament, of any
confessed himselfe to a *Priest*
but *Iudas*. Neither is there any
reall *Priest*, in the New Tes
ment but only *Christ*. Neith
is there any *part of his Pri*
hood

[Apo. 3. 9. Mar. 2. 7. Luk. 5. 21
t Mat. 16. 16.
u 2 Cor. 4. 1
x 2 Cor. 5 20.
Ministerii clavis duplex est una scientia discernendi.
1 Cor. 12 10
1 Ioh. 4. 1
Ier 25. 15
Alia est potestas ligandi & absolvendi.
Ioh. 18.
Mat. 27. 4

Heb. 27. 28

Heb 8. 4
Heb. 7. 15

ood, to be now accomplished *on Earth*, but that which hee fulfilleth in *Heauen*, by making *intercession* for vs. Seeing therefore Christ neuer ordained any Order of *Sacrificing Priests*: and that *Popish Priests* scorne the name of *Ministers of the Gospell*, to whom onely Christ commited his Keyes: It necessarily followeth, that *no popish Priest*, can truely either *Excommunicate or absolue* any sinner, or haue any *Lawfull* right to meddle with *Christs Keyes*. But the *Antichristian abuse* of this Diuine Ordinance, should not abolish the *lawfull vse* thereof betwixt Christians and their Pastors in *cases* of *distresse* of *conscience*, for which it was cheifly ordained.

And verily, there is not any meanes more excellent to *humble a proud heart*, nor to raise vp an *humble spirit*, then this Spiritual

tuall conference betweene the Pastour and the people committed to their charge. If any sinne therefore troubleth thy conscience, confesse it to God, *Minister*, aske his *Councell*; and if thou doest truely repent, receiue this *Absolution*: And then doubt not *in foro Conscientiæ* but thy sinnes be as verily forgiuen on earth, as if thou didest heare Christ himselfe in *foro iudicij*, pronouncing them to be forgiuen in Heauen. *Qui vos audit, me audit*; Hee that heareth you heareth me. Try this, and tell me whether thou shalt not finde more ease in thy conscience, then can be expressed in words. Did prophane men consider the *Dignity* of this Diuine Calling. They would the more honour the *Calling*, and reuerence the *Persons*.

Luk 10.16

The sicke man (hauing thus eased his conscience, and receiued

ued his *Absolution*) many doe well (hauing a conuenient number of faithfull Christians ioyned with him) to receiue the *holy Sacrament* of the *Lords Supper*, to encourage him in his *Faith*; to discourage the *Diuel* in his *assaults*. In this respect the [c] *Counsell* of *Nice* termeth this Sacrament, *Viaticum*, *the soules prouision for her iourney*. And albeit the *Lords Supper* bee an Ecclesiasticall action, yet for as much as our *Lord* (at the first institution) celebrated it in a [d] priuate house and that [e] *S. Paule* termeth the *houses* of Christians, the *Churches of Christ*, and that [f] *Christ* himselfe hath promised *to bee in the middest of the faithfull, where but two or three are gathered together in his Name*: I see no reason, but if Christians *desire* it (when they are not, through sickenesse able to come to the *Church*) but that they

[c] *Concil. Nic. Can.* 12.

[d] Mat. 26. 18 Luk 22. 12

[e] Rom. 6. 5 Phil. v. 2,

[f] Mat. 18. 20.

they ſhould receiue, and t
ſtors ought to adminiſter v
to them the Sacraments
home. Hee ſheweth more
plicity then knowledge, w
thinkes that this ſauours
priuate Maſſe: for a Maſſe
called *priuate*, not becauſe i
ſaid in a priuate houſe, but b
cauſe (as Biſhop [a] *Iewell* w
cheth out of [b] *Aquinas*) t
Prieſt receiueth the Sacra
himſelfe alone without diſt
bution made vnto others;
then it is priuate, although
whole Pariſh bee preſent a
looke vpon him. There
as much difference betweene
ſuch a Communion, and t
Antichriſtian Idole of a pri
Maſſe, as there is betwi
Heauen and Hell. For a
Communion in a priuate fa
mily vpon ſuch an extraordin
ry occaſion, *Chriſt his inſtitu
tion* is obſerued: Many faith
full Brethren meete together
and

a *Iewell* againſt *Harding. Art.* 1. of priuate Maſſe *Fol* 4

b *In miſſis priuatis ſufficit ſi vnus ſit præſens ſcilicet Miniſter qui populi totius perſonam gerit* Aqu. Par. 3. Quæſt. 38. Art. 3

tarry one for another. Christ
is death is remembred and
hewed, and the Minister, toge-
her with the faithfull, and the
ke party doe Communicate.
Calvine saith *That hee doth very willingly admit Administring of the Communion to them that are sicke, when the case and opportunity so requireth.* And in an other place hee saith, *That he hath many waighty reasons to compell him not to deny the Lords Supper vnto the sicke*, Yet I would wish all Christians to vse to receiue often (in their health) especially once euery Moneth with the whole Church; for then they shall not need so much to assemble their friends vpon such an occasion, nor so much to bee troubled themselues for want of the Sacrament. For as Master *Perkins* saith very well, *The fruit and efficacie of the Sacrament is not to bee restrained to*

*Decent ad-
ministrationi
ita semper liberè
admitten-
dum esse hunc
morem ut
apud aegrotos
celebretur
communio
cum res ita &
opportunitas fe-
rat* Epi. 51
*Curandae ae-
grotantium an-
dam est non
arbitor, multis
& graues au
sis me impel
lunt* Epi.
63. 1.
*Perkins his
right way
o dying
well.*

the time of receiuing, but it
tends it selfe to the whole time
mans life afterwards: the effi
cy whereof, did men throu
ly vnderstand, they should
need to bee often exhorted
receiue it.

Admonitio ad Pastores.

*Pastores omnes hic exon
vellem, vt in huius contro
statum penitùs introspiciant:
fideles ex hac vita migrantes
panem vitæ petentes, viatic
fraudari sinant, ne lugubri
in iis adimpleatur lament*

Lam. 4. 4. Parauli panem petunt, &
sit qui fragiant eis.

As therfore when a wic
Liuer dyeth, hee may say
Death, as *Ahab* said to *Eli*
*Hast thou found mee, O
enemie?* so on the other s
when it is told a penitent
ner, that death knockes at
doore, and beginnes to lo
him in the face; hee may
of death, as *Dauid* said of
himaaz, Let him come and we
com

2 Kings. 21. 20.

2 Sam. 18. 27.

Vt moriatur pius qui vivere desiit.

one: *for hee is a good man, and commeth with good tidings*: hee is the messenger of Christ, and bringeth vnto mee the ioyfull newes of eternall Life. And as the *Red sea* was a gulph to drowne the *Ægyptians* to destruction; but a passage to the *Israelites*, to conueigh them to *Canaans* possession: so death to the wicked, is a *sincke* to hell and condemnation; but to the godly, the *Gate* to euerlasting life and saluation. And *one day* of a * *blessed death*, will make an amends for all *the sorrowes* of a *bitter life*.

* *Summum hominis bonum bonus ex hac vita exitus.*

When therfore thou perceiuest thy soule departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and minde, these words, fixing the eyes of thy soule vpon Iesus Christ thy Sauiour.

A Prayer at the yeelding up of the Ghost.

Ioh. 1. 29. O *Lambe of God*, which [illegible] thy Blood hast taken away the sinnes of the World haue mercy vpon mee a sinner. *Lord Iesus receiue my Spirit.* Acts, 7. 59. Amen.

When the sicke party is departed, let the faithfull that are present kneele downe and commend the soule to God, in these or the like words

O Gratious GOD, [illegible] mercifull Father, [illegible] *art our refuge and strength,* Psal. 36. 1. *a very present helpe in trouble,* lift vp the *light of thy fauourable countinance* at this [illegible] Psal. 46. stant vpon thy Seruant, [illegible] now commeth to appeare [illegible] thy presence: *wash away*, good Lord, all *his sins*, by the merit

of *Christ Iesus bloud*, that they may neuer bee laid to his charge. Increase his *Faith*, preserue and keepe safe his *Soule* from the danger of the *Diuell*, and his wicked *Angels*, Comfort him with thy holy Spirit, cause him now to feele that thou art his *louing Father*, and that hee is thy Childe by *Adoption* and *Grace*. Saue, O Christ the price of thine owne bloud and suffer him not to be lost, whom thou hast bought so dearely. Receiue his soule, as thou didst the penitent *Thiefe* into thy heauenly *paradise*. Let thy blessed *Angels* conduct him thither as they carried the soule of *Lazarus*; and grant vnto him a ioyfull resurrection at the last day. O Father, heare vs for him, and heare thine owne *Sonne*, our onely *Mediator*, that *sits at thy right hand*, for him and vs all: euen for the merits of that bitter

1 Ioh. 17.

Rom, 8.34

death and passion which h
hath suffered for vs. In con
dence whereof, we now recom
mend his soule into thy fathe
ly hands: in that blessed prai
which our Sauiour hath tau
vs in all times of our troub
to say vnto thee:

Our Father, &c.

Thus farre of the Practise
Piety in dying in the Lord.

Now followeth the Practice
Piety, in dying for the
Lord.

THe *Practice of Piety* in d
ing for the Lord is term
Martyrdome.

Martyrdome is the testimo
which a Christian beareth
the Doctrine of the Gospell, b
enduring any kinde of death
inuite many, *and to confirme*

1 Cor. 12. 13. *Sanguis Martyrum semen Ecclesiæ.*

to embrace the truth thereof. To this kind of death, Christ hath promised a *Crowne? Bee thou faithfull vnto the death, and I will giue thee the Crowne of life* Which promise the Church so firmely beleeueth, that they termed *Martyrdome* it selfe a *Crowne*: And God, to animate Christians to this excellent prize, would, by a *prediction*, that *Stephen*, the first Christian *Martyr*, should haue his name of a *Crowne*.

Martyres acceperunt non dederunt coronas, Leo. *Martyrio coronatus.* Full usuallie. στεφανοῦται τοῦ ἰδίου τῆς ζωῆς. Apo. 2. 10. *Bern. Ser. in in fest. Innoc.*

Of *Martyrdome* there are three kinds.

1. *Sola voluntate*, in wil only: as *Iohn* the *Euangelist*, who (being boyled in a Cauldron of Oyle) came out rather *anointed* then *sod* and died of old age at *Ephesus*.

Eriel. Naul. in vit. Iohan Flores Hist. ad An. 59.

2. *Solo opere*, in deed onely: as the *Innocents* of *Bethlehem*.

Matth. 2.

3. *Voluntate & opere*, both in will and deed; as in the Primitiue Church, *Stephen*

Acts. 7.

Polycarpus, *Ignatius*, *Laure-*
tius, *Romanus*, *Antiochianus*
and thousands. And in o-
daies, *Cranmer*, *Latimer*, *Ho-*
per, *Riddley* *Farrar*, *Bradford*
Philpot, *Sanders*, *Glouer*, *Ta-*
lor, and others innumerable
whose fiery *zeale* to GOD
truth, brought them to th
flames of Martyrdome, to sea
Christs *Faith*. It is not the *ex-*
ecty of the death, but the *in-*
nocency and holinesse of t
cause, that maketh a Marty
Neither is an *erronious* consc
ence a sufficient warrant t
suffer *Martyredome*, becaus
Science in Gods word must d
rect *Conscience* in mans heart
For they who killed the Apo
stles, in their erronious con
sciences, thought *they did God*
good seruice: and *Paul* of *zeale*
breathed out slaughters against
the Lords Saints. Now whe-
ther the cause of our *Seminarie*
Priests and *Iesuites* be so holy,
true

Acts and Monuments.

1 Pet. 2. 19
Causa non passio facit Martyrem.
Aug. Epi. 6. 1.
Non mortes sed mores.
D. Boyes, Tho. Aqu. 1. 2. quæst. 19. art. 6.

Ioh. 16. 2
Act. 9. 1.
Phil. 3. 6.

true and innocent, as that it may *warrant* their Consciences to *suffer death*, and to *hazard* their *eternall salvation* thereon, let *Pauls* Epistle written to the *ancient* Christian *Romans* (but against our *new Antichristian Romans*) be iudge. And it will plainely appeare, that the Doctrine which Saint *Paul* taught to the ancient Church of *Rome*, is *ex diametro*, opposite in the 26 fundamentall pointes of true Religion, to that which the *new* Church of *Rome* teacheth and maintaineth. For S. *Paul* taught the primitiue Church of *Rome*.

Epistila ad Romanos, is now, *Epistola in Romanos*.

1. That our *Election* is of Gods *free grace*, and not *ex operibus previsis*, Rom. 9. 12. Rom. 11. 5. 6.

2. That wee are *iustified* before God by *Faith* onelie, without *good workes* Rom. 3. 20. 28. Rom. 4. 2. &c. Rom. 1, 17.

3. That the *good workes* of

the regenerate, are not of the[ir] *owne condignitie meritorius*, no[r] such as can deserue Heauen; Rom. 8. 18 Rom. 11. 6. Rom. 6. 23.

4. That *those Bookes onely* are *Gods Oracles and Canonicall Scripture*, which were committed to the *custodie and credit* of the *Iewes*, Rom. 3. 2. Rom. 1. 2. Rom. 16. 16. Such were neuer the *Apocripha*.

5. That the *Holie Scripture* haue Gods Authoritie [d] Rom. 9. 17. Rom. 3. 4. Rom. 11. 3[4] conferred with Galat. 3. 22. Therefore aboue the authoritie of the *Church*.

6. That all, as well *Laitie* as *Clergie*, that will be saued, must familiarlie *read* or *know* the holie *Scriptures*. Rom. 15. 4. Rom. 10. 1, 2. Rom. 16. 26.

7. That all *Images* made of the true *God*, are verie *Idols*, Rom. 1. 23. and Rom. 2, 22. conferred.

8. That

d Note that the Scripture saith, and God saith, the Scripture concludeth, is all one with *Paul* Ταυτόλογα. Hauing reference to what hee spake before.

Rom. 1. 22 of Images

8. That to *bow the knee religiously* to an *Image*, or to worship any creature, is meere *Idolatrie*, Rom. 11.4, and a lying *seruice*, Rom. 1. 25.

9. That wee must not pray vnto any, but to God onelie, in whom we beleeue, Rom. 10.13 14. Rom. 8, 25.27. therefore not to *Saints* and *Angels*.

10. That Christ is our *onelie* Intercessor in Heauen, Rom. 8 34. Rom. 5, 2. Rom. 16, 27.

11. That the onelie *Sacrifice* of Christians, is nothing but the *spirituall sacrificing* of their *soules* and *bodies* to serue God in *Holinesse* and *Righteousnesse*, Rom. 12. 1. Rom. 15. 16. therefore no *real* sacrificing of Christ in the Masse.

12. That the *religious* worship, called *dulia*, as well as *latria*, belongeth to God *alone*, Rom. 1, 9. Rom. 12. 11. Rom. 6. 18. conferred.

13. That all Christians are t[illegible]

to pray vnto God in their *ow*
natiue language, *Rom.* 14. 1
14. That wee haue not
our selues, in the state of *cor-*
ruption freewell vnto good, *Rom.*
7. 18 *&c. Rom.* 9. 16.
15. That Concupiscence
the *regenerate* is *sinne*, *Rom.* 7.
7. 8. 10.
16. That the Sacraments do
not conferre grace *ex opere ope-*
rato, but *signe* and *seale* that
is conferred alreadie vnto
Rom. 4. 11. 12: *Rom:* 2. 28. 29.
17. That euery true belee-
uing Christian may in this life
bee *assured of his saluation*. *Rom.*
8. 9. 16. 35. *&c.*
18. That no man in this life
since *Adams fall*, can perfectlie
fulfill the Commandements of
God. *Rom.* 7. 10. &c. *Rom.* 3.
19. &c. *Rom.* 11. 32.
19. That to place Religion
in the difference of *Meates*, and
Dayes, is superstition. *Rom.* 14.
35. 6. 17. 23.
20. That

20. That the *imputed righteousnesse* of Christ, is that onelie, that makes vs iust before God, *Rom.* 4. 9. 17. 23.

21. That Christs *flesh* was made of the *Seede of Dauid*, by *Incarnation*: not of a *Wafer Cake*, by Transsubstantiation, *Rom.* 1. 3.

22 That all *true* Christians are *Saints*, and not those whom the Pope onelie doeth *canonize* *Rom.* 17. *Rom.* 8. 27. *Rom.* 2. 15. 31. *Rom.* 16. 2. and 15. *Rom.* 15. 25.

23. That *Ipse*, Christ, the *God of peace*, and not *Ipsa*, the *Woman*, should bruise the *Serpents head.* Rom. 16. 20.

24. That euery soule must of *conscience be subiect*, and pay *tribute* to the *Higher powers*, that is, the Magistrates which beare the *sword*, *Rom.* 13. 1. 2. &c. and therefore the *Pope* and *all Prelates* must bee subiect to their *Emperours*, *Kings*, and *Mag-*

Magistrates, vnlesse they w
bring *damnation* vpon the
Soules, as *Traitors*, that res
God and his *Ordinance*. Ro
13 2.

25. That *Paul* (not *Peter*
was ordained by the *grace*
God, to be the *chiefe Apostle*
the Gentles, and consequentl
of *Rome*, the chiefe Citie of th
Gentiles, Rom. 15. 15 16, 19. 2
&c, Rom. 11. 14. Rom. 16.

26. That the *Church of Ro*
may erre, *and fall away* fro
the true Faith, as well as the
Church of Ierusalem, or any o-
ther *particular Church*, Rom.
11. 20. 21, 22.

And seeing the *new vpstart*
Church of Rome teacheth in all
these, and in innumerable
other pointes cleane contrary
to that which the Apostles

It seemes by Rom. 15. 19. 20 and the whole last Chapter. that the Christians who were in *Rome* before *Paul* came thither were conuerted by those preachers whō he had sent thether before him: for hee cals them his *Helpers* v. 3 9. *Kinsmen.* v. 7. 13 *Fellow prisoners.* v. 7. *The first fruites of Achaia*, where hee had preached v. 7 *all familiar to him*, and to *Tertius* who write the Epistle v. 22. And therefore they came so joyfullie to meete *Paul* at *Appii forum* hearing that hee was comming towards *Rome*, Acts 28. 15.

taught

taught the *Primitiue Romans*, let *God*, and this *Epistle* ijudge betwixt them and vs; whether of vs both stands in the true *ancient Catholike Faith*, which the *Apostle* taught the olde *Romans*; And whether wee haue not done well to *depart* from them, so farre as they haue departed from the *Apostles Doctrine*? And whether it bee not better to returne to Saint *Pauls* trueth, than still continue in *Romes errours*? And if this bee true; then let the *Iesuites* and *Seminarie Priests* take heed and feare, least it bee not *Faith* but *faction*, not trueth, but *treason*, not *religion* but *rebellion*, beginning at *Tyber*, and ending at *Tyburne*; which is the cause of their deaths: And being sent from a troublesome *Apostaticall Sea*, rather than from a peaceable *Apostolicall* State, because they cannot bee suffered to perswade Subjects to breake

breake their *Oathes*, [illegible]
withdraw their *Alle-*[illegible]
from their *Soueraigne*, to [illegible]
rebellion, to moue inuasio[illegible]
to stobbe and poyson *Quee*[illegible]
to kill and murther *Kings*,
blow vp whole States [illegible]
Gun-Powder; they desper[illegible]
cast away their owne *bodies*
bee hanged and quarter[illegible]
and (their soule saued, if t[illegible]
belong to God) vp with *Pet*[illegible]
nour to all his Saints that [illegible]
them. And I haue iust cause
feare that the miracles of *Li*[illegible]
sius two Ladies, *Blunt Stone*
Boy, *Garnets* Straw, and th[illegible]
Maides fierie Apron will no[illegible]
suffice to cleare, that these men
are not *Murtherers* of them-
selues, rather than *Martyres* of
Christ.

And with what conscience
can any Papist count *Garnet a*
Martyr, when his owne Con-
science forced him to *confesse*
that it was for *Treason*, and

not

Af. 149. 9. *Vt* Alexandri *causa iis qui illam scire cupiunt patefiat: iudicatus est Ephesios Æmilio* Frontino *Pro consule non propter professionis nomen sed propter perpetrata latrocinia cum iam esset prevaricator* (& *proditor*) Euseb. *hist. Eccles. lib.* 5. *cap.* 18.

not for *Religion* that hee dyed? But if the Priests of such a *Gun-powder* Gospell bee *Martyres*, I maruell who are *Murderers*? If they bee *Saints*, who are *Scythians*? And who are *Cannibals*, if they be *Catholiques*?

But leauing these, if they will be filthy, to their filthines still; let vs (to whose fidelitie the Lord hath commited his *true Faith*, as a precious *depositum*) pray vnto God that we may leade a holy life, answerable to our holy *Faith*, in Pietie to *Christ*, and obedience to our *King*: that if our Sauiour shall euer *count vs worthy that honour to suffer* Martyrdome for his *Gospels* sake: bee it by open *burning* at the Stake, as in *Q Maries dayes*; or by secret *murdering*, as in the *Inquisition house*; or by outragious *massacring*, as in the *Parisian mattens*, in being blowne vp with *Gun-powder*, as was intended

2 Tim. 6. 20

Pro. 24. 21
1 Pet. 2. 17

Acts 5. 41.

intended in the Parliament
House: wee may haue grace
pray for the assistance of h
holy Spirit, so to strengthe
our *frality*, and to defend h
cause, as that wee may se
with our deaths the *Euange*
cal truth which wehaue prof
fed in our liues: That in th
Luk 21.28 dayes of our liues wee may b
blessed by his word, in the d
Apoc.14 13 of death, be blessed in the Lo
Mat. 25. 3. and in the day of *Iudgement*
Apo.22.20 the *blessed* of his *Father*, *E*
so grant Lord Iesus, Amen.

A diuine Colloquy betweene the Soule and her Sauiour, concerning the effectuall merits of his dolorous Passions.

Soule.

LORD, *wherefore diddest thou wash thy Disciples feet?*

Christ. To teach thee how thou

thou ſhouldeſt prepare thy ſelfe to come to my Supper.

S. *Lord, why wouldeſt thou waſh them thy ſelfe?* Ioh. 13.14

C. To teach thee humility, if thou wilt be my diſciple.

S. *Lord, wherefore dideſt thou before thy death inſtitute thy laſt Supper?* Luk. 12.19

C. That thou mighteſt the better remember my death, and bee aſſured that all the *merits* thereof are thine.

S. *Lord, wherfore wouldſt thou goe to ſuch a place, where Iudas knew to finde thee?* Ioh. 18.2.

C. That thou mighteſt know that I went as willingly to ſuffer for thy ſin, as euer thou wenteſt to any place to commit a ſinne. Ioh. 18.1

S. *Lord, wherefore wouldeſt thou begin thy Paſſion in a Garden?* Gen. 3.3

C. Becauſe that in a Garden thy ſinne tooke firſt beginning.

S. *Lord*

Mat. 26.40 S. *Lord, wherefore didst*
three select Disciples fall so
asleepe, when thou beganst to
into thy agony?

C. To shew that I alo
wrought the work of thy R
demption.

Hay 63.15.

S. *Lord, why were there*
many plots and snares laid
thee?

Mat. 26. 4

C. That I might make
to escape all the snares of
ghostly hunter.

Psal. 92. 3.

Mat. 26. 42 S. *Lord, why wouldest thou*
suffer Iudas (*betraying thee*)
kisse thee.

C. That by enduring the
words of *dissembling Lips*
might there begin to expi
sin, where Satan *first* brought
it into the world.

Gen. 3. 4, 6

Mat. 27. 3 S. *Lord, why wouldest thou be*
so sold for 30 *peeces of silver?*

C. That I might free
from perpetuall bondage.

Mat. 26. 39

Heb. 5. 7. S. *Lord, why didst thou pray*
with such strong crying and

C. That

C. That I might quench the fury of Gods Iustice, which was so fiercely kindled against thee.

S. *Lord, why wast thou so affraid, and cast into such an Agony?* Luk. 22,44

C. That suffering the wrath due to thy sins, thou mightest bee more secure in thy death, and finde more comfort in thy crosses.

S. Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might passe from thee? Mat. 26. 39 42,44,

C. That thou mightst perceiue the horrour of that curse and wrath, which being due to *thy* sinnes, I was then to drinke and endure for thee. Gal. 3.13.

S. *Lord, wherefore didst thou after thy wish, submit thy will to the will of thy Father?*

C. To teach thee what thou shouldest doe in all thy afflictions: and how *willingly* thou shouldest yeeld to beare *with*

with patience that Crosse which thou seest to come fro the iust hand of thy Heauen Father.

Luk.22,44 *S. Lord, wherefore dideſt th sweate ſuch drops of water a blood?*

C. That I might cleanſ thee from thy ſtaines and blou dy ſpots.

Luk 22.54 *S. Lord, why wouldeſt thou b taken, when thou mighteſt ha*

Mat. 5. 25 *eſcaped thine enemies?*

C. That thy ſpirituall ene mies ſhould not take thee, and

Mat.21 13 caſt thee into the priſon of *vt ter darkeneſſe.*

Mat.26.56 *S. Lord, wherefore wouldeſt thou be forſaken of all thy Diſcip ples,*

C. That I might reconcile thee vnto God, of whom thou waſt forſaken for thy ſinnes.

Ioh, 18, 8 *S. Lord, wherefore wouldeſt thou ſtand to bee apprehended lone?*

C. To ſhew thee, that no lone

loue of thy Saluatiō was more then the loue of all my Disciples.

S Lord, wherefore was the young man caught by the Souldiers and vnstript of his linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest? Marke. 14 51. 52

C. To shew there *outrage* in apprehending me, and my *power* in preseruing out of their outragious hands *all my Disciples*, who otherwise had beene *worse* handled by them, then was that *young man*.

S. Lord, wherefore wouldest thou be bound? Mat. 27. 2

C. That I might loose the cords of thine iniquities.

S. Lord, why wast thou denyed of Peter. Luke 22. 57

C. That I might confesse thee before my father, & thou mightest learn, that there is no trust in *man*, and that *saluation* proceeds of my meere *mercy*?

S. Lord,

Luk 22.60

S. Lord, wherefore would thou bring Peter *to repentance the crowing of a Cocke?*

C. That none should desp the meanes which GOD h appointe for the r conuer though they seeme neuer meane.

S. Lord wherefore diddest th at the Cocke crowing, turne a looke vpon Peter.

Luk. 22. 61

C. Because thou might know, that without the hel of my grace, no meanes c turne a sinner vnto God, wh he is once falne fr m him.

S. Lord, wherefore wast th couered with a purple robe?

Ioh. 19. 5

C, That thou mightst pe ceiue that it was I that di away thy *Scarlet sinnes?*

Isa. 19. 5

S. Lord, wherefore would thou be crowned with thornes?

Isa. 1. 8.

C. That by wearing *Thornes*, the *first fruits*, of th curse, it might appeare, that it is I which takes away the

Mat 27 29

sinnes

ſin and *curſe* of the world, and crowne thee with the Crowne of life and glory. 2 Pet 5. Apo. 2. 10.

S. *Lord, why was a Reed put into thy hand?* Mat. 27. 29

C. That it might appeare that I came not to *breake the bruiſed reed.* Mat. 12. 20

S. *Lord, wherefore waſt thou mocked of the Iewes?* Mat. 27. 29

C. That thou mightest inſult ouer Diuels who otherwiſe would haue mocked thee, as the Philiſtines did Sampſon. Iudg. 16 25

S. *Lord, wherefore wouldeſt thou haue thy bleſſed face defiled with ſpittle?* Mat, 26. 27

C. That I might cleanſe thy face from the ſhame of ſinne.

S. *Wherefore Lord, were thine eyes hood-wink with a vaile?* Mat. 14 65

C. That thy ſpirituall blindneſſe beeing remooued, thou mightest behold the *face of my Father* in Heauen.

S. *Lord, wherefore did they* Mat. 27. 20

buffet thee with fists and beat thee
Mat. 27, 17 *with staues?*

C. That thou mightest be freed from the stroaks and tortures of infernall fiends.

S. Lord, wherefore wouldst thou be reuiled?

Mat. 27. 39 C. That God might speak peace vnto thee by his Word and Spirit.

S. Lord, wherefore was thy
Ioh. 19, 3. Isa. 53. 2 *face disfigured with blowes and bloud?*

Mat. 13, 13 Mat 22, 30 C. That thy face might shine glorious, as the Angels in heauen.

S. Lord, wherefore wouldst
Ioh. 19. 1 *thou be so cruelly scourged?*

C. That thou mightest be freed from the sting of conscience, and whips of euerlasting torments.

S. Lord, wherefore wouldst thou be arraigned at Pilats
Mar. 14 53 *Barre?*

C. That thou mightest at the last day bee acquited before

fore my Iudgement Seat,

S. Lord, *wherefore wouldest thou be falsely accused?* Luk. 23, 2, .

C. That thou shouldest not be iustly condemned,

S. *Lord, wherefore wast thou turned ouer to bee condemned by a strange Iudge?* Mat. 17, 1

C. That thou beeing redeemed from the captiuity of a hellish Tyrant mightest be restored to God whose own thou art by right.

S. *wherefore, O Christ, didest thou acknowledge that* Pilate *had power ouer thee from aboue?* Ioh. 16. 11 Rom. 13. 1 1 Pet. 2, 13, 14

C, That *Antichrist*, vnder Pretence of beeing my Vicar should not *exalt himself aboue all Principalities and Powers.* Luk 23. 1

S. *Lord, why wouldest thou suffer thy Passion vnder* Pontius Pilate, *being a* Roman President *to* Cæsar *of* Rome? Ioh. 19, 1, &c. Note well Apoc, 11, 8 Apoc, 17, 5 9, 24.

C. To shew that the *Cæsarian*, and *Pontifician Pollicie* of *Rome*, should chiefly per-

lecute my Church, and crucify me in my members.

Ioh. 19.16 S. *But why Lord, would thou bee condemned?*

Luk 23.34 Rom.8,3 C. That the law being condemned in me, thou mightest not be condemned by it.

Mat.27.24 Ioh. 19. 6. S. *But why wast thou condemned, seeing nothing could bee proued against thee?*

C. That thou mightest know, that it was not for my fault but for thine, that I suffered.

Mat,27.34 Heb,13.13 S. *Lord, wherefore wast thou led to suffer out of the City?*

C. That I might bring thee to rest in the heauenly City.

Luk.23.25 Mat 27.32 S. *Lord, why did the Iewes compel* Simon of Cyrene, *comming out of the field, to carry thy Crosse?*

C. To shew the weakenesse wherevnto the burthen of thy sinnes brought mee: and what must bee euery *Christians* case which goeth out of the field

of this world, toward the heauenly Ierusalem.

S. *Lord, why wast thou vnstripped of thy garments?* Ioh. 19 23

C. That thou mightest see how I forsooke all to redeeme thee.

S. *Lord, wherefore wouldest thou be lift vp vpon a Crosse?* Luk 23.

C. That I might lift thee vp with me to Heauen.

S. *Lord wherefore didest thou hang vpon a cursed Tree?* Luk. 23. 33

C. That I might satisfie for the sinne commited in eating the forbidden fruit of a Tree. Gen. 2. 17

S. *Lord, wherefore wouldest thou hang betweene two theeues?* Luk. 23 33

C. That thou my deare soule mightest haue place in the midest of heauenly Angels.

S. *Lord, wherefore were thy hands and feete nayled to the Crosse?* Psal. 22. 16 Ioh. 20 25

C. To inlarge thy *hands* to doe the workes of righteousnesse: and to set thy *feete*

at liberty, to walk in the *wayes of peace.*

Mat, 27.33

S, Lerd, wherefore did they crucifie thee in Golgotha, *the place of dead mens sculs?*

C. To assure thee, that my *death* is *life* vnto the *dead.*

Ioh. 19 24

S. Lord, why did not the Souldiers diuide thy seamelesse coate?

C. To shew that my *Church* is *one*, without *rent* or *schisme.*

Mat. 27.34

S. *Lord, wherefore didest thou taste viniger and gall?*

C. That thou mightest eate the *bread of Angels*, and drinke *the water of life.*

Ioh. 19.30.

S. Lord why saidst thou vpon the Crosse, It is finished?

Rom. 10. 4
2 Cor, 3,13

C. That thou mightest know that by my death the Law was fulfilled, and thy Redemption effected.

Ob, 19,3 4

I

S, Lord, why didst thou cry out vpon the Crosse, My God my God, why hast thou forsaken me?

C. Lest thou being forsaken of

of God shouldest haue beene driuen to cry in the paines of Hell: Woe, and alas, for euermore.

S. *Lord wherefore was there such a generall darkenesse when thou didst suffer and cry out on the Crosse?* Mat. 27.42

C. That thou mightest see an image of those hellish pains which I suffered to deliuer thee from the endles paines of hell, and euerlasting chains of darknesse. 2 Pet 2. 4 Iudc. v. 6

S. *Lord, why wouldst thou haue thine armes nayled abroad?* Ioh. 19.25

C. That I might imbrace thee more louingly, my sweete soule.

S. *Lord, why did the Theefe that neuer wrought good before, obtaine Paradise vpon so short repentance?* Luk. 23.43

C. That thou maiest see the power of my death, to forgiue them that repent, that no sinner need despaire.

S. *Lord why did not the other*
Luk 23.59 *theefe which hanged as neere thee*
obtaine the like mercy?

C. Because I leaue whom I
Rom 9. 18 22. *will*, to harden themselues in
their lewdnesse to destruction,
that all should feare, and none
presume.

Mat. 26. 50 S. *Lord, wherefore didest thou*
cry with such a loud and strong
voice in yeelding vp the Ghost?

C. That it might appeare
Ioh. 10. 18, that *no man tooke my life from*
mee, but that I laid it downe of
my selfe.

S. *Lord, wherefore didest thou*
Luk. 13 46 *commend thy soule into thy Fa-*
thers hands?

Ioh. 23. 1 C. To teach thee what thou
shouldest doe, being to depart
this life.

Mat. 27. 51 S. *Lord, wherefore did the*
vaile of the Temple rent in twaine
at thy death?

Eph 2. 14 Heb. 10, 19 20 C. To shew that the *Leuiti-*
call Law should bee no lon-
ger a *partition wall* betweene

Iewes

Iewes and *Gentiles*: and that the way to Heauen is now open to all beleeuers. Mat 27. 51

S. *Lord, wherefore did the earth quake, and the ſtones cleaue at thy death?*

C. For horrour to beare her Lord dying; and to vpbraid the cruell hardneſſe of ſinners heartes.

S. *Lord, wherefore did not the Souldiers breake thy legs, as they did the theeues who hanged at thy right and left hand?* Exo. 12. 46 Pſa. 22. 19 Zac. 12. 10

C. That thou mighteſt know, that they had not power to do any more vnto mee, then the Scripture had foretold, that they ſhould doe, and I ſhould ſuffer to ſaue thee.

S. *Lord, wherefore was thy ſide opened with a ſpeare* Ioh. 20. 34

C. That thou mighteſt haue a way to come nearer mine heart

S. *Lord, wherefore ran there out of thy pretious ſide blood and water?* Ioh. 19. 34

There is about mans heart a skin called *Pericardium*, containing water, which cooles and moystens the heart, least it should bee scorched with continuall motion. This skin once pierced, no man cannot liue.
Colum. lib. 7. Horst de nat. human. lib. 1. cap. 87. 5
* 1 Ioh. 5. 6 Mat. 17. 52

C. To assure thee, that I was slaine indeed, seeing my *heart blood* gushed out, and the water which compassed mine Heart flowed foorth after it: Which once *spilt*, man must needs die.

S. *Lord wherefore ranne the blood first by * it selfe, and the water afterwards by it selfe, out of thy blessed wound?*

C. To assure thee of two things: 1. That by my blood shedding, Iustification & Sanctification were effected to saue thee: 2. That my Spirit by the conscionable vse of the water in Baptisme, and Blood in the Eucharist, will effect in thee righteousnesse and holinesse, by which thou shalt glorifie mee.

S. *Lord, wherefore did the Graues open at thy death?*

C. To signifie, that *death* by my *death*, had now received his deaths wound, and was ouercome.

S. *Lord,*

S. *Lord, wherefore wouldest thou bee buried?* Mat 27.60

C. That thy sinnes might neuer rise vp to iudgement against thee.

S. *Lord, wherefore wouldest thou bee buried by two such honorable Senators, as* Nicodemus, *and* Ioseph *of* Arimathea? Mat. 27.60 Iohn 19. 39.40.

C. That the *trueth* of my *Death* (the *cause* of thy life) might more euidently appeare vnto all.

S. *Lord, wherefore wast thou buried in a new sepulchre, where in was neuer man laid before?* Ioh. 19. Mat. 27.70

C. That it might appeare, that I and not *another* arose: and that by mine owne power, not by anothers vertue; like him that reuiued at the touching of *Elishaes* bones.

S. *Lord wherefore didst thou raise vp thy Bodie againe?* 2 Kin. 13. 1

C. That thou mayest be assured that thy sinnes are discharged, and that thou art iustified. Mat. 28 Rom. 4. 25.

S. *Lord,*

S. *Lord, wherefore did so m*
nie bodies of thy Saints (whi
Mat. 27. 52 53 *slept) arise at thy resurrection?*

C. To giue an assurance th
all the *Saintes* shall arise by t
Act. 17. 31 vertue of my *Resurrection*,
the last day.

S. *Lord, what shall I rend*
Psa. 119. 11 Gal. 6. 17 *vnto thee for all these benefites?*

C. Loue thy Creator, a
become a new creature.

The Soules Soliloquie, ravish
in contemplation of the Pas
sion of our Lord.

WHat hast thou done,
my sweete Sauiour, an
aye blessed Redeemer, tha
thou wast thus betrayed of *Iu*
das, sold of the *Iewes*, appre
hended as a Malefactour, an
led bound as a Lambe to the
slaughter? What euill hadde
thou committed, that thou
shouldest bee thus openlie ar
raigned

raigned, *accused* falsly, and vniustly *condemned* before *Annas* and *Caiaphas*, the *Iewish* priests at the Iudgement-seate of *Pilate* the *Romane* President? What was thine offence? or to whom didst thou euer *wrong*? that thou shouldest bee thus pittifully *scourged* with whips, *crowned* with thornes, *scoffed* with floutes, *reuiled* with words, *buffeted* with fists, and *beaten* with staues? O Lord, what diddest thou deserue to haue thy blessed Face *spit* vpon, and *couered* as it were with shame? to haue thy garments *parted*, thy hands and feete *nailed* to the Crosse; to bee *lifted* vp vpon the cursed tree, to bee *crucified* among Theeues, and made to taste gall and vineger? and in thy deadlie extremitie, to endure such a Sea of Gods wrath, that made thee to cry out, as if thou hadst beene forsaken of God thy Father? yea,

to

to haue thy innocent Hea
pierced with a cruell ſpeare, an
thy precious Blood to bee ſp
out before thy bleſſed *Mother*
eyes? Sweete Sauiour, ho
much waſt thou tormented t
endure all this, ſeeing I am ſ
much amazed but to think
vpon it! I enquire for thin
offence, but I can finde none in
1 Pet. 2. 22 thee; no, not ſo much as *guile*
to haue beene found in thy mouth.
Thine *enemies* are challenged,
Ioh. 1. 49. and none of them dare *rebuke*
thee of ſinne. Thine *accuſers*
(that are ſuborned) agree not
in their witneſſe, the *Iudge* that
condemnes thee openlie, 'clea-
Mat. 17. 19 reth thine *Innocencie*: His *wife*
ſends him word, that ſhee was
warned in a dreame, that thou
waſt a iuſt man, and therefore
ſhould take heede of doing in-
iuſtice vnto thee: The *Centu-
rion* that executes thee, confeſ-
ſeth thee of a trueth, *to be both a
iuſt man, & the verie Son of God.*

The

The *Theefe* that hanged with thee, iuſtifieth thee *that thou haſt done nothing amiſſe*: What is the cauſe then, O Lord, of this thy cruell ignominie, Paſsion, and Death? I, O Lord, I am the cauſe of theſe thy ſorrowes: my ſinnes wrought thy ſhame, mine *iniquities* are the *occaſions* of thy *iniuries*. I haue committed the fault, and thou art plagued for the *offence:* I am *guilty*, and thou art *arraigned*; I committed the ſinne, and thou ſufferedſt the *Death*, I haue done the *crime*, and thou hangedſt on the *Croſſe*. Oh the deepneſſe of *Gods* loue! Oh the wonderfull diſpoſition of heauenlie *Grace!* Oh the vnmeaſurable meaſure of Diuine *mercie!* The *wicked* tranſgreſſeth, & the *Iuſt* is puniſhed; the *guiltie* is let eſcape. & the *innocent* is arraigned; the *malefactor* is acquitted, and the *harmeleſſe* condemned. What the *euill man* deſerueth, the

good

good man ſuffereth, the *ſerv*
doeth the *fault*, the *Maſter*
dures the *ſtroakes*. What ſha
ſay? *Man* ſinneth, and *GO*
dieth. O Sonne of God! w
can ſufficientlie expreſſe t
loue? or commend thy *pittie*?
extoll thy *praiſe*? I was *pro*
and thou art *humbled*? I w
diſobedient: and thou becam
obedient: I did eate the *f*
bidden fruit, & thou didſt h
on the *curſed tree*: I played t
glutton, and thou *diddeſt fa*
Euill concupiſcence drew mee
eat the *pleaſant Aple*, and *p*
fect charitie led thee to drin
of the *bitter Cup*: I aſſayed th
ſweeteneſſe of the *fruit*, and th
diddeſt taſt the *betterneſſe* o
the *gall*. Fooliſh *Eue* ſmiled
when I laughed: but bleſſed
Marie wept, when thy hea
bled and died. O my God ho
I ſee thy *goodneſſe* and my *bad*
neſſe: thy *Iuſtice* and my *iniu*
ſtice: the *impietie* of my *fleſh*,
the

the *piety* of thy nature. And now, O blessed *Lord*, that thou hast endured all this for my sake: *What shall I render vnto thee for all thy benefits* bestowed vpon mee a sinfull soule? Indeed, Lord, I acknowledge, that I owe thee already for my *Creation*, more then I am able to pay for I am in that respect bound with all my powers and affections to *love* and to adore thee. If I owed *my selfe* vnto thee, for giuing mee *my selfe* in my Creation; what shall I now render vnto thee, for giuing *thy selfe* for mee to so cruell a death to procure my *redemption?* Great was the benefit, that thou wouldest create me of *nothing*, but what tongue can sufficiently expresse the greatnesse of this grace, that thou didest redeeme mee with so deare a price when I was *worse then nothing?* Surely O Lord, if I cannot pay the thankes which I

owe

owe thee; (and who can p
thee, who bestowest thy gr
without either respect of
rite: or regard of *measure*: (
the aboundance of thy bless
that makes me such a bank
that I am so far vnable to p
the principall, that I cann
possibly pay so much as the i
terest of thy loue.

But, O my Lord, thou kne
est, that since the losse of th
Image, (by the fall of my f
vnhappy parents) I cann
loue thee with all my mig
and my minde, as I shou
therefore as thou diddest fi
cast thy loue vpon mee, whe
I was a *childe of wrath*, and a
lumpe of the lost and condem
ned world. so now, I beseech
thee, shed abroad thy loue by
thy Spirit through all my fa
culties and affections: that
though I can neuer pay thee
in that measure of loue which
thou hast deserued, yet I may
endeauour

endeauour to repaythee in ſuch a manner, as thou vouchſafeſt to accept in *mercy*; that I may in trueth of Heart, loue my Neighbour for *thy ſake*, and loue thee aboue all for thine *owne* ſake. Let nothing be *pleaſant* vnto me, but that which is *pleaſing* vnto thee. And ſweet Sauiour, ſuffer mee never to be loſt or caſt away, whom thou haſt bought ſo dearely with *thine owne* moſt precious blood *O Lord let me neuer forget thine* infinite loue, and this vnſpeakable benefit of my *Redemption*: without which it had bin better for me neuer to haue beene then to haue any being.

And ſeeing that thou haſt vouchſafed me this aſſiſtance of thy holy Spirit; ſuffer mee, O heauenly Father, who art the Father of Spirits, in the mediation of thy *Sonne*, to ſpeake a few wordes in the eares of my Lord. If thou, O Father

deſpiſeſt

deſpiſeſt mee for mine iniqu
ties, as I haue deſerued, yet b
mercifull vnto mee for the
rits of thy *Sonne*, who ſo m
for me hath ſuffered, What
thou ſeeſt nothing in mee b
miſery, which might moo
anger and Paſſion? Yet behe
the *merits* of thy *Son* and th
ſhalt ſee enough to moouet
to *mercy* and *compaſſion*. B
hold the *myſtery* of his Inc
nation: and remit the *miſery*
my tranſgreſſion: And as o
as the *wounds* of thy Sonne a
peare in thy *ſight*; Oh, let th
woes of my ſinnes bee hid fro
thy *preſence*. As oft as the re
neſſe of his bloudy gliſters i
thine *eyes*; Oh let the *guilti*
neſſe of my ſinne bee blotted
out of thy *Booke*. The *wanton*
neſſe of my fleſh prouoked thee
vnto *wrath*: Oh, let the *chaſti*
tie of his fleſh perſwade thee
vnto mercy: that as my fleſh
ſeduced me to ſinne, ſo his fleſh
ma

may reduce me vnto thy *fauour*. My *disobedience* hath deserued a great reuenge, but his *obedience* merits a greater weight of mercy: for what can man deserue to suffer, which GOD *made man*, cannot merite to haue forgiuen? When I consider the *greatnesse* of thy Passion, then doe I see the *trueneſſe* of that saying; that *Iesus Christ came into the world to saue the chiefest sinners*. Dareſt thou then, O *Cain*, say, *that thy sinnes are greater then may be forgiuen*. Thou lyest like a Murtherer. The mercies of *one Christ*, are able to *forgiue a whole world of Cains*, if they will *beleeue* and *repent*. The sinnes of all sinners are *finite*: the mercies of God are infinite. Therefore, O Father, for the bitter death and bloudy passion sake, which thy *Sonne Iesus Christ* hath suffered for mee, and I haue now remembred vnto thee, pardon and

and forgiue thou vnto mee all my sinnes, and deliuer me from the curse and vengeance which they haue iustly deserued: and through his merits make mee, O Lord, a partaker of thy *mercie*. It is thy mercy that I so earnestly *knocke* for. Neither shall mine *importunity* cease to call and knocke, with the man that would *borrow three loaues*, vntill thou arise and open vnto mee thy *gates of Grace*. And if thou wilt not bestow on mee the *loaues*; yet O Lord, deny mee not the crums of thy mercy, and those shall suffice thy hungry handmaid.

And seeing thou requirest nothing for all thy *benefits*, but that I loue thee in the *trueth* of my *inward* heart; (whereof a *new Creature* is the truest *outward* testimony) and that it is as easie for thee to make me a new Creature, as to bid me to bee

be such: *Create in me, O Christ, a new Heart, and renew in mee a new Spirit:* and then thou shalt see how (mortifying old *Adam* and his corrupt lusts) I will serue thee as thy *new Creature*, in a new life; after a *new* way: with a *new* tongue and new manners: with new words: and new workes; to the glory of thy Name, and the winning of other sinfull soules vnto the *Faith* by my Deuout example.

Keepe mee for euer O my Sauiour, from the torments of *Hell*, and Tyranny of the *deuill*. And when I am to depart this life, send thy Holy *Angels* to carry mee, as they did the soule of *Lazarus*, into thy kingdome. Receiue mee then into that most ioyfull *Paradise*, which thou diddest promise vnto the penitent *theefe*: which at his last gaspe vpon the Crosse, so deuoutly begged

ged thy mercy and admission into thy Kingdome. Grant this, *O Christ*, for thine owne *names sake*: to whom (as it is most due) I ascribe all glory, and honour, praise, and dominion, both now and for euer.

Amen.

FINIS.

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X